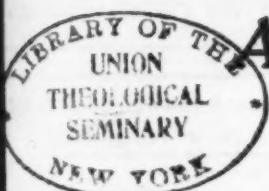


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A Journal of Religion



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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XLII

CHICAGO, MAY 7, 1925

Number 19

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Entered as second-class mail matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 8, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 8, 1918.

Published Weekly, and Copyrighted 1925, by the Disciples Publication Society, 440 S. Dearborn Street, Chicago

Subscription—\$4.00 a year (to ministers \$3.00), strictly in advance. Canadian postage, 52 cents extra; foreign postage, \$1.04 extra. Change of date on wrapper is receipt for remittance on subscription and shows month and year to which subscription is paid.

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EDITORIAL

"Preparedness" As It Is Prepared

THIS FARCE of "preparedness" agitation is, as the newspapers now play it, just about the most uproarious feature of the American political drama. "Preparedness" is the easiest line for the newspaper to take, for it makes possible at least one cartoon a week displaying Old Glory whipping in the breeze or Uncle Sam valiantly flexing his muscles, not to mention the "look-how-patriotic-we-are" editorials and the sensational speeches by temporary generals and retired rear admirals. The readiness of these press propagandists to twist any events to their purposes, and the flimsy foundation on which the whole agitation rests, is clear to the careful observer. For example, a war game has just been played in Hawaiian waters. As a test of the effectiveness of the defenses of the islands and of the power of the fleet, most of the naval forces of the United States attempted to "capture" this outpost. On the morning after the simulated attack the first Chicago newspaper we saw carried this headline on its front page: "Planes Rout Fleet; Save Hawaii. Armada Is Helpless as Bombs Drop. Pacific Maneuvers End as Martin Fliers Score Sensational Victory Over Warships." But the second journal we read reported precisely the same event under this caption: "Hawaii Falls Before Fleet; End War Play. Air Power Fails to Save Defenders." And the answer was, of course, that paper number one has been shrieking for months for "preparedness" based on a huge airplane-building program, while paper number two has been calling for "preparedness" based on an increase in the size of fortifications and the army. If only Chicago had had a third newspaper, devoted to "preparedness" on the basis of the recent forecasts of Winston Churchill and others,

there would have been a third typographical earthquake, something like this: "Germs Annihilate Hawaii Attackers. Mosquito Cloud, Malaria Armed, Sends Enemy Fleet to Bottom. Stricken Sailors Go Down Scratching."

Will the Churches Fritter Away This Opportunity?

MOST CHURCHMEN do not yet realize the size and significance of the summer conference movement in American Protestantism. Northfield, Silver Bay, Lake Geneva, Asilomar—these are old stories. But since the war there has come an almost feverish expansion of the effort long ago started in these vacation centers. It is said that there will be held under church auspices this summer more than two thousand conferences, institutes and summer schools of one kind and another. More than six thousand different persons will serve as instructors in these sessions. And church people by the hundred thousands—most of them in the impressionable years of youth—will pay their own expenses to spend from a week to ten days in these conferences, where they will be enrolled in classes studying various phases of Christian life and work. No other educational enterprise of the churches compares with this in its possibilities. The rapid growth of this summer conference movement is its greatest danger. When six thousand teachers must be provided—the majority of them as volunteer, unpaid workers—it is inevitable that conference faculties will contain persons with scant preparation and restricted outlook. When young people by the multiplied thousands come storming at the offices of the church boards, begging for summer instruction, it is a temptation to throw together courses in which the denominational program is glorified in detail, together with a

smattering of "safe" studies in the Bible, and not much else. While the call for summer sessions amounts almost to a fad, such a program may attract. Wise church leaders are seeing, however, that this is no time to follow such a policy. Now, in the hour of enthusiasm, they see the chance to make the summer session a real training center in the application of Christian principles to modern problems. The five-day conference of leaders of summer schools, to be held this week in Asbury Park, is the first open sign of the desire of these leaders to lift the conferences to a higher level of educational efficiency and to make them sources of a new breadth of church thinking. It is to be hoped that the Asbury Park gathering will give mighty impetus to the effort to make the summer sessions the power that they might be. Certainly the opportunity bound up in them is too golden to be thrown away.

Freedom to Kill Demanded as Religious Right

NOT LONG AGO the story was told of the way in which three members of the Ahmadias, a heretical Moslem sect, were stoned to death in Afghanistan. The men went to their deaths with as much fortitude as was ever shown by martyrs in any land or for any faith. Their execution seems to have stirred up a large amount of sentiment in India, out of which has grown the suggestion that the matter be brought officially to the attention of the government of India or even to that of the league of nations. So strong has this feeling become that the All-India conference of Sunni Moslems, meeting in Moradabad late in March, took up the issue. After warm discussion the conference passed a resolution which holds that any opposition to such a stoning for heresy is a direct interference with religion, unbearable to the Sunni Moslems, and that the martyrdoms in Afghanistan were purely a religious matter in which the state can have no interest. The rights of religion to freedom from state control are being jealously maintained in most parts of the world. It is safe to say that a majority of Americans would endorse them. But incidents like this suggest that there will still be times when the power of the state will be needed to save religion from its own shortcomings.

Mr. Nash Behind New Christian Enterprise in Turkey

ON NO SUBJECT is there greater diversity of opinion than as to the proper course for the Christian enterprise to follow in the republic of Turkey. It is almost impossible to reach a consensus of opinion as to what the situation now is, let alone what the future procedure should be. But it is clear that Mr. Arthur Nash, of Cincinnati, by his guarantee of the budget for the proposed Turkish-American clubs in that country, has interjected a new and lively element. Christian work in Turkey—if there is to be such a thing—must largely be built anew from the ground up. The project that Mr. Nash is backing proposes one method of doing this. It is a method worthy of close attention. The story of the latest Nash gift is simple. Mr. Nash was approached by Mr. Asa Jennings, for many years a Y. M. C. A. secretary working among the Chris-

tians in Smyrna. At the time of the Smyrna disaster Mr. Jennings distinguished himself by directing the rescue of thousands. It was he who induced the Turks to allow even Greek ships to come into Smyrna harbor and carry off refugees. He has implicit confidence in the word of honor of a Turk, once it is personally given, and says that he would rather work with Turks than with any of the other nationalities of the near east. Mr. Jennings brought to Mr. Nash the assurance of responsible Turkish officials in Angora that they would welcome a resumption of the sort of service that the Y. M. C. A. has been rendering, providing that such service was conducted under the control of boards on which Turks had representation, and that the name Christian did not appear in the title of the organizations thus carried on. Mr. Nash, who recently inspired his denomination, the Universalists, to raise a million dollar fund to be spent outside the work of the denomination, rose to the opportunity suggested by Mr. Jennings with a guarantee of a \$50,000 budget for five years. Mr. Jennings is now on his way back to Turkey, where the first club will be opened in Angora, the capital. In a few months he will be followed by Dr. John Bayne Ascham, who is leaving one of the conspicuous Methodist pulpits of Cincinnati to engage in this new religious adventure.

Treating the Turk as a Man and Brother

REDUCED TO ITS ESSENTIALS, the enterprise which Mr. Jennings is starting in Angora is a Y. M. C. A., without the title. The title has been changed in order to omit the word Christian, which is an offense to Turkish susceptibilities. And the new title, Turkish-American clubs, is adopted as evidence of the basis of co-operation and mutual regard on which the work is to be done. Control will be in the hands of a board with six members, three Turks and three Americans, with the minister of education an ex officio member and chairman. Property will be vested in this board without reservation, and it is believed that in time the work will be supported largely from Turkish sources. Many will view the new undertaking with misgiving. The omission of the Christian label from what is to be a clear-cut piece of Christian work—the Turks make no objection to as much emphasis on the person and message of Jesus as Mr. Jennings and his associates may desire—will seem to some like disloyalty or unworthy compromise. It needs to be remembered, however, that when the Turk hears the word Christian he does not think of the things that an American thinks of. He thinks of the political and military intrigues of Greeks, Serbs, Bulgarians. He thinks of the infamous near eastern diplomacy of Russia, France, Britain. He may not take to himself much unction: there has been plenty of reason for the appellation, "terrible Turk." But if he has slaughtered, so, he knows, he has been slaughtered. If he disgraced himself in Smyrna, so did the Greek troops disgrace themselves in retreating on Smyrna. So the very word Christian has come to carry an import, with him, that keeps him away from Christ. The enterprise that Mr. Jennings is launching may be wise or unwise; right or wrong. Time will tell. Certainly it marks an adver-

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ture worth watching. To see this group of men leaving aside the formulas of the past, and going back into Turkey relying on their faith that the Turk will respond to a Christian approach when he is treated, not as a monster, but as a man and a brother, makes it possible to dream that, even in the near east, some great new day for the Lord Christ may be about to dawn.

Race Segregation Case Will Go to Supreme Court

EIIGHT YEARS AGO the supreme court of the United States decided that Negroes could not be legally compelled to live within segregated sections. Various movements to establish colored residential sections by ordinance have met with denial by the courts as a contravention of the fourteenth amendment. Now comes another series of trials from a case in New Orleans. A resident proposed to divide his house into a "double" and rent one side to a colored family. One Joseph Tyler applied for an injunction to prevent the lease being made to a Negro family. The lower court denied him the writ. He appealed to the supreme court of the state and it remanded the case for retrial in the lower court. There is a city ordinance in New Orleans which legalizes segregation. The lower court's decision held this ordinance invalid, and the state supreme court in recovering the decision upholds the ordinance. The colored people of the city have raised a fund of \$6,000 with which to fight the case through. They look upon the action of the state court in remanding it to the local retrial as an effort to wear them out with delay and expensive litigation. The national association for the advancement of colored people has come to their rescue and will carry the case through to the United States supreme court, where it is felt that the judgment rendered in 1917 will be sustained and applied to the Louisiana case. Colored folk generally are quite willing to live in colored neighborhoods. Like seeks like and Negroes in America are no exception. But being human, like white people they object to compulsion. Most of the trouble made over Negro residential quarters is made by the whites, and not by the Negroes. The black man seldom seeks to impose himself where not wanted, but a home he must have and the right to a good home must be accorded him just as it is to any other man. He asks to be treated as a man, not as a black man. That treatment accorded, he prefers black men for his neighbors.

Here Is the Real Thing In Fundamentalism

REPORTS FROM ENGLAND indicate that all is not as peaceful as it might be within the fold of the Welsh Calvinistic Methodist church. The question is being agitated as to whether there shall be complete disestablishment in the churches of Wales, with consequent release from state control. Some favor; some oppose. In the course of the debate attention has fixed itself on the constitutional deed under which almost all the property of

the church is held. This deed was executed in 1826—ninety-nine years ago—three years after the adoption of a confession of faith. In it is the provision that "no alteration in the confession of faith or the tenets or doctrines to be taught and maintained by the said connection shall at any time be allowed or even discussed." If such discussion ever takes place, it is affirmed, parliament will have the right to step in and confiscate the property of the church. Therefore, don't meddle with the status quo! Was there ever a better illustration of the essential spirit of fundamentalism? Some of our British friends have been treating that phenomenon as peculiarly American, and have hinted, rather broadly at times, that the superior mental attainments of the church folk of Great Britain have preserved the tight little island from such a vexation. Be that as it may, we suspect that we could name fundamentalists not a few who would feel more at home within the Welsh Calvinistic Methodist fold than they do in the American communions where they now battle against the calendar.

Secretary of Labor Says Wages Are Not Too High

SECRETARY DAVIS answers the claim that wages are too high with some citations from manufacturing. He tells us that while the value of manufactured products increased by 38½ per cent in two years, wages increased only 34 per cent, with an increase in the number of wage earners of more than 26 per cent, and that the value added to the raw material was 41 per cent greater than it was two years ago. He concludes that "American labor is becoming more and more efficient, and that the wages of labor, taking the country as a whole and all the circumstances into consideration, are not absorbing an unfair share of the country's prosperity." "We hear enough," continues Mr. Davis, "and more than enough, about the high wage rates and the terrible wages we have to pay for labor in the United States, but we hear very little, entirely too little, about labor cost in the finished product." Instead of attempting to cut wages, he adds, it behooves employers to spend more effort "convincing the wage earners of a disposition to establish corporate honesty, corporate willingness to be fair and reasonable and just as between man and man." This comment by the secretary of labor is in striking contrast to that of Mr. Roger Babson who is advising employers to cut wages. But the two find common ground when Mr. Babson charges that employers create their own difficulties in "failing to make their workers understand the situation." This high counselor of capitalism warns employers against the arbitrary "hire and fire" method of dealing with labor. His advice to cut wages is based upon the theory that it will put business on a safe basis. He overlooks the fact that a high wage for the millions who labor creates high purchasing power and thus makes for good business in general. The only low wage that pays anybody is the one paid by the man whose competitors pay more, and even then it may not be profitable because poor wages always beget poor work.

Von Hindenburg's Election

SINCE THE REVOLUTION OF 1918 the democratic leaders of Germany have reported a steady growth in republican sentiment among the German people. The republic established at Weimar led a precarious existence at first and was threatened with extinction in the days of the Kapp "putsch." But its power gradually grew so that not even the frenzy of hatred which the Ruhr invasion occasioned could seriously imperil its life. In the last parliamentary election the republican parties increased their majority in the reichstag, until in one of President Ebert's last public utterances he dared to prophesy the absolute permanence of the republic. The presidential primaries held a month ago strengthened the confidence of the republicans still further, for they gave the republican parties a majority of a million votes. But the political life of a nation is never as simple as the generalization of election totals would lead one to assume. Therefore to understand the election of Hindenburg, which came like a bolt out of the clear sky to most observers of German life, it is necessary to delve into some of the undercurrents and cross-currents of the fretted political life of that unhappy nation.

Hindenburg's election seems to be the result of very astute political scheming on the one hand and of an irresistible undercurrent of political sentiment on the other. The monarchist groups played their cards very well. The primary election proved them to be in a minority by a million votes. Among the politically active and politically intelligent people they are probably still in the minority. But they knew, as every politician knows, that a large stay-at-home vote may at any moment become decisive in an election. If such a vote can be brought to the polls it invariably registers on the side of conservatism, as Magnus Johnson and other northwestern radicals are ready to testify. Therefore they retired their original candidate, Dr. Jarres, and nominated the old war hero, Hindenburg. The German hausfrau left her kitchen for once and did the rest. Incidentally, her veneration for the senile old man, hero of another day and stranger to the political arena, might bring some doubts into the minds of those who not long since justified woman suffrage, not on the ground that women are as intelligent as men but that they are more intelligent.

Although the republicans of Germany will insist that Hindenburg's election was the result of a carefully laid plan to capture the politically inactive and ignorant electorate, both male and female, this is undoubtedly too simple an explanation for the event. Many other causes seem to have worked for the result. The most important of these is probably the gradual defection of the big industrialists from the republican cause. The industrial and commercial overlords are the real rulers of Germany. Mild monarchists at heart, they have cooperated with the republican parties largely because the cause of the monarchy was so hopelessly intertwined in German politics with the revenge idea. The industrialists knew that the romantic monarchists would jump from the frying pan into the fire and would give French militarism the pretext it was seeking to capture the tremendous industrial resources in the

Ruhr valley. With the acceptance of the Dawes plan this danger has been averted and the "Volkspartei," organ of the industrialists, has left the camp of the liberals to make common cause with its natural allies, the conservative agrarian monarchists. Incidentally the presence of the industrialists in the conservative camp should allay the fears of many observers that the election of Hindenburg will issue in some kind of overt act against the peace of Europe. Hindenburg was elected by a coalition of interests as divergent upon many questions as the coalition which supported Marx, and it remains to be seen which of these interests will gain dominance in the inevitable intra-coalition conspiracies. Industrial Germany does not want war. It will not continue as subservient to the entente as it has been, but it will stop short of war for a long time to come whatever the old aristocrats of East Prussia may say.

A cause which contributed to the election of Hindenburg, according to reports, is the interesting divergence of political opinion between the leadership in the Catholic party and its rank and file. Since the day of Matthias Erzberger the Catholic party has made common cause with labor and the democrats, both in the interest of the republic and in support of a diplomacy of conciliation with France. The candidate of the liberals, Marx, was a Catholic. But the Catholic peasant is as conservative as the Protestant "bauer." In parliamentary elections it is very difficult for him to escape party discipline, but this is less difficult in a presidential election and he availed himself of this liberty, as the vote, particularly in Bavaria, proves.

One contributing cause to the Hindenburg victory which has escaped many observers and which has nothing to do with international affairs, though it may affect them very profoundly indirectly, is the feeling of the average decent German of the middle classes that republican government is not as honest as the old Prussian bureaucracy. Whatever vices of narrowness and bigotry the bureaucrat of the old school may have revealed, it must be said of him that honesty was his religion. The old Prussian government was probably as free of graft as any government in history. The complaint of the average German against republican dishonesties received such a telling justification in the recent Barmat scandals that it became an important factor in the election.

An analysis of these various contributing factors to a monarchist victory must not obscure the fact, however, that the chief reason for it is to be found in the abject position in which the peace of Versailles left a once great nation. Contrary to popular conceptions, the Dawes plan did nothing to mitigate the virtual enslavement of the nation. It averted complete anarchy in European affairs but at the price of making the position of the average German breadwinner more hopeless than ever. He can gain bread from his toil only after underbidding everyone else in a hostile market and then satisfying American creditors and reparation claim agents. Naturally only a small percentage of the proceeds from his labor remains to satisfy his needs after all claims are met. His intelligent leaders know very well that he can gain nothing at the present time by revolt. But in moments of despair he is bound to indulge in an emotional spree of rebellion; and

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the Hindenburg victory may best be characterized as just that. Its tragic result is of course bound to be to justify the fears of France and to strengthen the parties of reaction in that nation.

All of which simply proves that there is no peace in Europe. Certain processes of conciliation have been at work but always upon the basis of the assumption that Europe must remain as the peace of Versailles left it. There has been a mutual conspiracy among the liberals in all nations to accept that assumption for the time being and wink at very obvious political facts. The conspiracy was justified by immediate necessity. Nothing else could have averted anarchy in Europe's life. But permanent peace must be built on a more honest basis. Hindenburg's victory and the financial difficulties in France prove that the usefulness of this conspiracy is practically ended.

It remains to be seen whether there is enough honesty and courage in Europe to build peace upon a more enduring foundation. If there is not, Hindenburg's victory may easily develop into the beginning of a new circle of mutual fears and hatreds which will end in catastrophe. What Europe needs is very simple, but as difficult as it is simple; it needs mutual repentance and mutual forgiveness. Without these spiritual achievements European civilization cannot survive. Europe may have moral resources for these achievements, but that still remains to be proven.

The Shadow of Doubt

SOMETHING LIKE A MONTH AGO, as our news columns have reported, there gathered in an eastern city a distinguished company of Americans, ministers and laymen, to greet the arrival in this country of a distinguished group of English visitors. One of our American communions is entering on the celebration of an anniversary year and men are coming from many lands to share in the rejoicing which this notable event will elicit. From the celebration, and from the contribution that these visitors will make to it, the religious life of our whole country should expect great gain.

At this welcoming event, two of the visitors from overseas are reported to have spoken. In the main, the message that they are said to have given is a message that America needs just now to hear. Nor will it be widely questioned. Most of us acknowledge the need for closer cooperation between the English-speaking nations in seeking the peace of the world, and most of us hold that religion has a part to play in this search. But one phrase from one of these speeches, a phrase that the denominational press felt it well to quote directly, should not be allowed to pass without attention. In it, the minister of a Liverpool church exhorted his hearers to concentrate their attention on the things "on which doubt can never cast its shadows."

It may be that a word of that kind carries an appeal to a certain superficial type of mind. On its surface, it is a call to the reasonable as against the credulous; to the sure as against the questionable; to the firm as against the tremulous. Many of the young, in particu-

lar, are apt to say, at first hearing, "Here is a word of religion for which I have been waiting. This is the faith for an age of science and exact knowledge. I am ready, nay eager, to find my spiritual energies absorbed in the contemplation of the things on which doubt can never cast its shadows." But it is just because the words carry this superficial appeal that they deserve pondering. Are they a gospel for an age of doubt? Do they point the perplexed minds of our age towards an adequate spiritual experience? If acted on, will they bring a man out in a place of largeness, or will they issue in religious atrophy? There is only one way in which to judge, and that is by asking what the things are "on which doubt can never cast its shadows."

There are not very many of them. In fact, with the adventures of learning the number grows smaller in every year. So small that the question may be raised as to whether there is now anything beyond the shadow of doubt. Is the man of religion who follows this rule to stake his future on the fact that two plus two makes four? Most of the advanced physicists and mathematicians are now of the opinion that Professor Einstein is right in his contention that this is only relatively true. Is he to stand or fall by the spherical shape of the world? Not fifty miles from the editorial office of *The Christian Century* a renowned radio expounder, Mr. Wilbur Glenn Voliva, emphasizes almost weekly his standing offer of ten thousand dollars to anyone who can prove to him that the world is round. Or is the believer to put his trust in the theory of evolution, which the speaker on the occasion in question probably believed with all his heart? The answer can be left to Mr. Bryan. No, even in the realms where "exact knowledge" is a fetish it is hard work hunting up things "on which doubt can never cast its shadows."

It may be objected that this is mere quibbling; fooling with a serious idea. Perhaps it is. Then move out of these fields altogether, and into the realm with which the speaker was immediately concerned. When you come into the field of religion, what religious ideas can be advanced that are beyond the reach of question? Are there any? We doubt it.

Do you start with a consideration of man, and his religious capacity? Then you make a tremendous affirmation: He has a soul. But dare you say that your affirmation is beyond doubt? Take any one of a number of affirmations that the speaker at this gathering would probably have approved. Say that God is. Say that God is a father. Say that God has spoken. Say that God is speaking. Say that God may be apprehended, if not fully comprehended, by the mind of mortal. Say that man bears the image of the divine. Say that love is the law of the universe. Say that service is the normal way of life. Say that the good is ultimately to triumph. There is not a statement in the list that is not the commonplace of the most liberal type of so-called liberal religion. And yet there is not one in the list upon which the shadow of some doubt does not rest.

The truth is that unless we are willing to concede our

religion to be no more than an attempt to lift ourselves by our bootstraps this shadow-of-doubt test has no value at all. There are many things that are open to question in our conception of ourselves. Principal Jacks, in his "Religious Perplexities," has shown us that at the very base of all our religious faith there lies one affirmation—that I, myself, am of peculiar value in the place which I occupy in the world—which transcends in sheer daring any other that the human mind is capable of formulating. It is sheer faith that asserts it; nothing else. Even if we posit, for argument, that when we deal with ourselves we deal with known quantities and qualities, it takes but a moment's consideration to show that the instant we cross the border of our own personality, the instant we reach out for spiritual help beyond ourselves, that instant we trust ourselves to faith. And it is the essence of faith that it stands as a triumph over the shadow of doubt.

It is a long time since it was written, "Now abideth faith, hope, and love, these three." These three, without which religion can never penetrate nor mount. And of the three, on which one will doubt never cast its shadows?

Thoughts After the Sermon

VIII.—Dr. Matthews on "The Virgin Birth"

I FIND IT DIFFICULT to express my thoughts about Dr. Mark A. Matthews' sermon which appeared in last week's Christian Century. From my childhood I have been taught to listen to sermons in a different mood from that in which one listens to any other sort of public speech. The very genius of preaching assumes a receptive and willing attitude on the part of the worshiper. The exercise of a critical spirit during or after a sermon carries with it a sort of guilty sense, as if the essential courtesies of worship were being violated. The sermon is something more than an address. The relation between preacher and congregation is by no means identical with that between lecturer and audience, or that between teacher and class. In church, there is a presupposition of common purpose, to which both preacher and hearers are sympathetically committed, and which both are earnestly striving to further by the act of worshiping and thinking together. A lecturer strives to convince or carry his audience; a teacher tries to stimulate the members of his class to think for themselves critically and independently. In the assembly and classroom the auditor and the student listen with what discrimination and criticism they are able to command; there is a large element of skepticism presupposed in such listening.

But in the listening of the worshiper the element of skepticism is in the very nature of the situation reduced to the minimum. The purpose of worship is to unify all minds and hearts into one mind, one heart, for the furtherance of the common moral purpose for which the church exists. In worship there is a melting of individual minds into a corporate mind. The congregational singing of hymns induces it; ritualistic reading of the psalter or the reading of a familiar portion of scripture induces it; prayer

induces it; and the sermon, in its true and normal functioning, conspires with these other factors to melt the hearts of all worshipers into a corporate unity. Naturally, personal acquaintance with the minister, and trust in the moral integrity of his mind, also play a part in the implicit removal of those critical barriers which we put up when we listen to other speakers. But aside from such accidental factors, the worshiping situation does in its very genius transcend the level of mere inquiry and criticism.

Those rare souls who go to church with the determination to find only what is good in service and sermon and to ignore the erroneous, the inadequate and the irritating, approach the divine event of worship in a more true spirit than do those of captious mind whose disagreements bulk so large that they can see nothing good at all. I have been at dinner tables after church where the conversation betrayed the fact that the worshipers had not been worshipers at all but listeners merely—critical, irritable, ungenerous and unhearing listeners, who had never yet learned that among the many blessings which the Holy Spirit confers upon Christian hearts is that of discovering in the most unpromising places some revealing of divine truth.

I read Dr. Matthews' sermon worshipfully. I devoutly wished to leave my mind open to the influence of some hidden truth, or some marginal by-product of his central thesis. I knew after a few of his opening words that I should not agree with his main argument, but I was determined, while disagreeing, to find something to which I could agree. So I waited alert for a grain of consolatory or inspirational insight, or for the impact of the preacher's own spirit which in some men o'erleaps the thing they say and wins you in spite of their unconvincing words. I waited, alert, until the end. At the end I felt depressed and baffled. I had failed to find what I felt it was my duty to find. I was left with a kind of guilty sense of having profaned something holy by not receiving it in the spirit of worshipful humility. So I read the sermon again, this time slowly and with microscopic care, to discover in it, if I could, some word of God to me. I report in very truth that I found none. There were quotations from the Bible, but no word of God.

I looked again into my own soul, to see if the intellectual affront with which the sermon began—its opening words: "The most important subject that could possibly be discussed is the virgin birth of Jesus"—had prejudiced me and incapacitated me for worshipful listening. And I determined to read the sermon again in the light of what I knew of the preacher himself, of his professional success and his high standing. I recalled that Dr. Matthews is pastor of perhaps the largest Presbyterian church in America, that he was honored by his brethren with an election to the moderatorship of the general assembly of his denomination, that he is a familiar figure in religious conferences in all parts of the country, and I determined to approach the sermon yet again in the consciousness that, notwithstanding his perpetration of an argument of such amazing intellectual inadequacy, the preacher *must* possess other powers which would disclose their virtue to a mind sufficiently sympathetic to render itself uncritical in respect of the mere logic of his sermon. In the deepest and most earnest good faith I laid my listening heart open to the

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preacher's message, and I have to report again that I caught nothing—not a single sentence—that even hinted at an authentic word of God.

This was not because I have an opposing view on the virgin birth. I am not so sure that I hold an opposing view. And I am sure that I have read sermons and articles on the conservative side of this subject which I followed with great respect and to my spiritual as well as intellectual profit. But of one thing I am sure. I do not and could not believe in the virgin birth for a single one nor for all of the reasons given by Dr. Matthews. To say that if Jesus was not born of a virgin it is impossible for one to be saved; to declare that "the whole plan of salvation is involved" in the "fight" which the "direct agents of Satan" are making on the doctrine of the virgin birth; to hang the event, and our human salvation which depends on the event, upon the slender "prophecies" that are alleged to be discovered in the Jewish scriptures, and to claim that the event fulfills these predictions in detail; to—but I have no heart to go over the beaten straw again; it is incredible that a God who is able to save us men could go about the mighty business with such an insufferable "plan." My recoil at the kind of God who would desire and execute a "plan" of this sort, a plan so flimsy and unreal, is my reason for being unable to get anything helpful from this sermon. While my life-long habit of sympathetic and non-critical sermon-hearing condemns me to a certain self-reproach as I lay this sermon finally down, I know in my soul that my protest is more religious, more really pious, than my acceptance could be.

Dr. Matthews is a better preacher than he here appears to be. He could not possibly have gathered human lives about him by the thousands in his great church did he not know God better and the human spirit better—aye the virgin-born Jesus better, than this sermon reveals.

THE LISTENER.

The Lost Day

A Parable of Safed the Sage

THOU HAST HEARD that February hath twenty-eight days and one more on Leap Year, but I am present to inform thee that sometimes the leap is the other way. For I have lived through a February that had only twenty-seven days. For I and Keturah we are half way around the world, and we crossed the Day Line in a month that was already short. Yea, and as for its behavior on the Ocean it might well have been shorter.

And when it was known that between Honolulu and Yokohama we must lose one day, there were many who were interested, and some desired that the lost day be Friday the thirteenth. But we lived that day, and it was a lucky one, for on that day were the seas calm. But on Monday night, which was the twenty-first, we went to sleep, and on the next morning it was Wednesday.

And I spake with the Captain, and I said, How many days hast thou lost or gained in this fashion?

And he said, I have sailed around the world hitherto

Six Times, and I have gained a day each time, for I sailed Eastward. And this is the first time I have sailed around the earth Westward. So I can spare a day, and I still have lived Five More days than most of my fellow-men who were born in the same year.

But certain of the passengers were confused, and they said, Where shall we make up this day, and get it back again?

And I answered and said, Beloved, that day is forever lost. Thou canst never reclaim it. Thou hast used it up a little at a time, and slept a little longer each night, and this is the day of reckoning. God hath no provision for restoring Lost Time. It would appear to be the one thing that God cannot do.

Wherefore, beloved, whether on land or sea, fritter not away thy moments thinking to recover them by and by. A lost day is forever lost.

VERSE

Mother—A Portrait

HER hands have much
Of Christ-like touch.

Her smile on one
Is benison.

Her silver hair,
A halo rare.

Her step, a sound
On Holy ground.

Her dear face lined,
But kind—kind.

Of women, best
And loveliest.

ETHEL ROMIG FULLER.

Heredity

I AM the legatee of fierce desires.
A strange bequest of sundry hopes and fears,
Loves, hates, and hidden smouldering fires,
Has come to me unsought far down the years
From those whose name I bear; themselves the heirs
Of time, and race, through every bygone age
Of man. And I am not myself, but theirs
Who so devised this jumbled heritage.

Yet I thank God, and thank him with a song,
That he gave me a will that is my own,
And made me free to choose the right or wrong,
And fight; and fashion life as I shall choose.
And with this gift I sigh for no man's shoes,
Nor envy any king upon his throne.
So fare I forth intent at last to be
Master, not slave, of my strange legacy.

WILLIAM WOODFORD ROCK.

The Religion of the Convict

By Kate Richards O'Hare

AS A MASS there are no more passionately religious persons than convicts. People in prison feel, as perhaps nowhere else, their utter helplessness. And the wordless but agonized cry of their souls is for a religion to which they may anchor their storm tossed lives. Yet almost without exception prisoners hate the whole system of organized religion which we call the church. Their antagonism ranges from bored indifference to blazing revolt, but always their bitterness is deep and soul corroding. I will not attempt to say whether or not the convicts in our penal institutions are just in their estimates of the church. I can only state a few facts, voice their feelings, which only a fellow convict can know, and ask each Christian to find his own answer.

The convicts say, though they may not be able to express it quite so explicitly, that the church and the law walk hand in hand, and that for all of the galling abuses and injustices of the law and its application the church provides the cloak of moral sanction. They feel that the church also condones the bitter injustices which the administrators of the law lay upon the poor and helpless, and that it ignores, if it does not openly uphold, the violation of the law by the rich and powerful.

HATRED OF CHAPEL SERVICES

So much for the general indictment. True or untrue, just or unjust, it is what the mass of prisoners feel towards the church. In detail, the women in my prison hated the chapel services, and escaped them when they could. They advanced many reasons for their aversion to the religious services, and with most of them I agreed. Chapel was forced on the women, and it seems to be human nature to resent what is forced on us by despotic power, including religion. The women detested the chaplain, and truth compels me to admit that he was the type of man who would make any sane person with decent instincts hate a religious service. The deep and bitter resentment which prisoners feel for their chaplains—as a rule, though there are notable exceptions—grows from the belief that there is no real sympathy and understanding in them, and no genuine desire to serve, and that but for fifteen minutes each week of cut-and-dried formalism they are abandoned, neglected and ignored.

In the months I spent in prison I saw many representatives of the church but, so far as I recall, not one of them displayed any real interest in the women or their welfare. Nothing was ever done by the professional church workers to make our condition less frightful, and not one of them ever offered one word or act of help, sympathy or comfort to the soul-sick and sorrow-laden women behind the prison walls. No matter how terrible the abuses, how revolting the injustices, how great the sorrow, or how terrible the tragedy that came into the lives of these women outcasts, organized Christianity passed us by on the other side.

The church is much concerned now with the question of chaplains for the army and navy. Might it not be well for

it to give just a little attention to the type of men who represent it behind prison walls?

The women convicts may have been wrong, but they felt very deeply that ruling-class religion and ruling-class law had formed a holy alliance for the administration of social vengeance, while ignoring the whole matter of social justice. The women felt that the church and the administrators of law were both smug and self-satisfied, and expressed by words and acts the certainty that our penal system as it exists today is lawful, and therefore ethical and moral, and to be maintained, without change, at any cost to the bodies, brains and souls of the poor and helpless.

Over and over again clergymen and lawyers came to speak to us, and always they said: "It is God's will and man's law that the erring shall be punished." But so far as we could observe, neither law nor religion ever showed the least concern with the actual facts involved in administering the punishments. Neither clergymen nor jurists seemed to be the least interested in determining whether or not the punishments administered behind prison walls had a tendency to reclaim the erring and place their feet upon the paths of righteousness and law observance, or whether such punishments were merely social vengeance administered in the spirit of hate and retaliation. This feeling may be just a part of the social grudge that prevails so generally among the people of the abyss, but convicts feel that legal codes and theological creeds are in perfect accord in that society should build stone walls and erect steel bars to shut transgressors in, and to shut out scientific knowledge which might provide some light on the whys and wherefores of man's transgressions.

EFFECT OF CONVICT LABOR

I think that the most bitter and corroding hate that convicts hold for the church is based on the smug, and as they believe, hypocritically and willfully blind acceptance of the existing methods of employing convict labor. According to the data supplied by the Census Bureau there were 202,545 persons incarcerated in our penal institutions in this country in 1922. A large majority of them were serving sentences of "hard labor," largely being employed in prison workshops owned by the various states, but used by manufacturers who contract for the labor or the products of the labor of the prisoners.

The tax-payers provide these exploiters of convict labor with rent, heat, light, power, drayage and the supervision of the working force free of all cost. And to operate these prison work-shops the state officials sell the labor of the convicts at about one-tenth to one-sixth of the ordinary wage paid free labor for a given production. The convict labor contractors, or their private employees, are given full and despotic control of the prisons, and they are permitted to use any methods they see fit to exact the "task," which in every instance is a far greater production than free workers ever achieve.

There is a federal statute that forbids federal prisoners

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being worked under the "task" system, but it did not protect me, nor any of the federal prisoners who served with me in the Missouri state penitentiary. I worked every day in the prison garment factory under a most inhuman "task" system, my "task" being to make the jacket portion of eighty-eight men's coveralls per day. And this is a production that no employer of free labor ever gets from free workers.

If the women convicts failed to make the "task" they were punished with inhuman brutality. Beaten, starved, tortured by thirst, frozen in winter, roasted in summer, hanged up by the wrists with steel hand-cuffs, gagged, subjected to beastly sex perversions, and left to rot in the dungeon. I have seen every kind of punishment that the diseased minds of men could invent, even homicide, but in only two instances was it for bad behavior—always it was for failure to make the "task."

It is common knowledge among all convicts, and others who really know prisons, that if prison labor for private profit were abolished the great majority of prison brutalities would be eliminated. And prisoners resent the fact that the prison labor contractors and the corrupt politicians who share their profits, have led honest people to believe that the convicts revolt at the "task" because they wish to be idle. There is nothing worse than prison labor except prison idleness, and most prisoners are ready and willing to work, but they want to receive a decent wage, pay the cost of their maintenance, and have the surplus for their dependents, or have it laid away for them in a fund on which they can begin life anew when the debt to society has been paid.

CHURCH'S POSITION NOT CLEAR

The women who served with me resented the fact, and held the church jointly responsible with the law, that six days in the week greed, with the sanction of religion, punished with inhuman brutality any convict who failed to deliver the required amount of profit to the prison labor contractor, and that on Sunday they were forced to listen to a clergyman tell them that such bitter and unjust exploitation was "God's will." Many sincere people will feel that this resentment which prisoners feel for the church is unfair. It may be, but can we justly judge that point until the church clarifies its position? May not the church in its zeal to "go into all the world and preach the gospel" forget "inasmuch as ye have done unto the least of these my children ye have done it unto me?" Just what has organized religion done, and what is it now doing to help take our penal institutions out of politics and put them under the management of scientifically trained men and women who will open them to scientific research? Not until the church has taken a definite stand on these questions can it hold the respect of the very people who need it most—the sinners, whom the clergy say Christ came to save.

The spiritual unrest that is challenging the church all over the world is expressed in intensified form behind prison walls. In the steel-barred cells the battle between the old theology of the church and the newer philosophy of Sir Oliver Lodge is being waged—and the new wins. The scarred, warped victims of social vengeance are not

strong enough to stand alone, and they feel that the church has no comfort for them. They find comfort for their sick souls in the belief that their loved ones who have passed on to the great unknown come back to care for and comfort them. When the long, weary hours of driven labor are done, when the lights are out, when each is alone with his own soul and his own sorrow, to the prisoners behind the bars, the cellhouse is peopled with kindly, comforting spirits who flit about all night on errands of mercy and love.

PRISONERS LOVE JESUS

My prison mates hated orthodox religion, but they loved Jesus, which is not so illogical, for in spite of all the church has done to obscure his message, he is still the patient shepherd of lost sheep, the forbearing master of the under-dog, and the understanding champion of the social outcast. My prison companions were never weary of hearing of his life and labors, and his tender compassion for the poor and lowly. None of my books was so loved and eagerly read as "The Love Letters of St. John" and Bouck White's "Call of the Carpenter." They could not read Renan's "Life of Jesus," but they loved to have me read it to them. The women believed with implicit faith that he came and walked in the cell-house at night laying healing hands on pain and sorrow tortured ones, and they believed without question that he came to receive the souls of those who died in prison, and that it was his love that lighted the dungeon, and his voice that spoke to them and made it possible for them to live through the horrors of "solitary."

And, strange as it may seem, I, the agnostic, who had turned my back on the church and religion, came to know Jesus in prison. As I look back over my life I realize that always I had tried to find that something, for want of a better name, we call the Christ. I sought him in church, and he was hidden by creeds; I sought him in social service and found bat-like blindness to social injustice; I sought him in the labor movement, and too often found him shackled with selfishness. Always he evaded me. Then one Easter day, because I could not give my sanction to war, I found myself in prison, and there for the first time in my life I found that I could lay hold of the spirit of the Nazarene. I felt it would be perfectly natural if he came and helped me to understand the great human problems that so oppressed me. I felt that from his great experience he could teach me to bind up broken hearts and heal sick souls. And from that day I have felt that Jesus of Nazareth and I have shared a common experience, and can understand and respect each other. And I think I know now why he avoided the organized religion of his day.

Convicts, as a rule, are deeply and passionately religious, because they need religion more than other folk, but theirs is not the religion of the recognized church; it is the religion of David the outlaw minstrel, and Jesus the proscript of Nazareth.

The women with whom I served could not have defined very clearly their conception of God. But they thought of God as embracing everything good, and they recognized love as the only creative and regenerative force in life.

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They felt that what the law and the church calls crime is but abnormal emphasis on natural human instincts; they felt that what we call the soul is indestructible and everlasting; that it cannot be destroyed by death, nor can it in life be shut behind prison walls, nor hampered by time or space. They know that love endureth forever; that it

eases the weariness of driven labor, lights the prison cell with a holy radiance, and brings to the prison bunk the peace that passeth understanding. They do not know the God of vengeance, or of limitless wrath, but they do know in their inarticulate hearts the God of love and service and human brotherhood.

Capitalism—A Protestant Offspring

By Reinhold Niebuhr

THE THESIS that the rise of modern commercialism is intimately associated with the individualism which may be regarded as a fruit of the Protestant Reformation is not new in sociological thought. Many social thinkers have traced the spiritual affinity between the economic doctrine of *laissez faire*, which the commercial middle classes of the past centuries used as a weapon against the power and privilege of the old aristocracies, with the insistence on liberty in the Reformation. But it has remained for a German sociologist, Max Weber, to prove Protestantism and capitalism in intimate and organic relationship far beyond the individualism which was the spiritual fruit of the one and the moral basis of the other.

Max Weber's work is well known and highly regarded on the continent. He is absolutely unknown in America, though his studies in the sociology of religion would probably be more helpful to us than to any nation in arriving at a true analysis of our national culture, for Weber finds in our American life every final argument for the validity of his thesis that Protestantism and capitalism are organically united. It is reported that his voluminous studies are to be translated into English. It is to be hoped that the report is true, not only because Weber has given us so many valuable clues for the proper analysis of our contemporary life, but also because his whole method of approaching social facts is in interesting conflict with the traditional economic interpretation of history. Weber sees economic life and organization as a by-product of a *weltanschauung* which is rooted in religion. He does not deny the influence of economic factors upon religious and cultural life but he insists that religion is as much cause as it is effect in the economic and social organization of nations. His generalizations are boldly and imaginatively conceived but he essays the task of validating them with a pedantic patience which heaps evidence upon evidence and explores every field, however remote, if it promises to throw light upon his problem.

ROOT OF CAPITALISTIC SPIRIT

Weber's thesis is, briefly, that Protestantism is the root of the "capitalistic spirit" as distinguished from the "traditional spirit" of classical antiquity and the middle ages. There are phases of capitalism, such as extreme centralization of authority and flagrant inequality in the distribution of its blessings, with which Weber does not concern himself. They are due to organization and machinery. What Weber means by the capitalistic spirit is the distinctive attitude of the modern man toward profit making

and profit seeking. In other ages business has been regarded as a necessary routine of life. The aristocrat accepted his wealth without any great ambition to increase his patrimony and was more interested in the cultural enjoyments which his privileges afforded than in any effort to multiply the privileges. The unprivileged worker revealed an attitude of equal indifference to material advancement and equal aversion to strenuous exertion. What then, asks Weber, was responsible for this new attitude of the modern man? How does he motivate his strenuous quest for material possessions and his naive satisfaction in acquisition even more than possession?

SANCTITY OF WORK

The answer is that the moral foundation for this new spirit was given by Protestantism's insistence on "the sanctity of all work." This dogma of the Reformation was originally not central in the thought of Luther but it became inevitable through his opposition to monasticism. Thus Protestantism sanctified secular activity and manual toil in a way totally unknown to the middle ages. The word "calling" (*beruf*) as a designation for a secular occupation was used for the first time in Luther's translation of the Bible. The middle ages had given sanctity only to religious, and the classical centuries only to cultural pursuits. Once religious sanction was accorded to secular tasks it was possible for men to throw themselves into the commercial and industrial life with an enthusiasm never before possible. Not only the energy of the prince of commerce and the captain of industry but the diligence of the humble toiler was increased. To this latter point Weber has given much painstaking attention and by careful analysis of the productivity of labor in Catholic and Protestant cities of Germany has come to the conclusion that the psychological effect of Protestant doctrine is as effective with the worker as with the employer.

The insistence that business is morally defensible as an end in itself is not the only contribution of Protestantism to the capitalistic spirit. Protestantism opened the doors of the monasteries and made not only the motives but the virtues of asceticism available for secular tasks. Thus it not only increased diligence but cultivated honesty, without which the intricate credit relationships of modern business would be impossible. Weber traces the rise of modern commercialism in the various nations of Europe and discovers that commerce and industry were almost invariably developed by the members of the Protestant sects, by the French and Dutch Huguenots, by the Prussians rather than

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Since Calvinism has a much more direct effect on the moral life than Lutheranism, Weber finds Calvinism much more directly the inspiration of capitalism than Lutheranism, to which he assigns a place midway between Calvinism and Catholicism. The potency of Calvinism for modern life was further enhanced by the fact that the bibliography of Protestantism served in Calvinism more than in Lutheranism to raise Old Testament standards to absolute authority. With such a development it became inevitable that the Semitic conception of prosperity as a proof and reward of righteousness should be generally accepted.

Among some puritans business success was the unwanted by-product of diligent application to a chosen commercial task and of the kind of personal honesty which was the basis of business credit. But it was inevitable that finally success should be frankly sought as the reward of goodness. Here Benjamin Franklin is the classic example for Weber. He subjects his various utterances on honesty and credit, on time as money, and on decency as an aid to business success, to the closest scrutiny and comes to the conclusion that Franklin more than any other person was the creator of modern business America. Weber recognizes that Franklin's puritanism was very much diluted but he regards him nevertheless as a natural child of Calvinistic puritanism.

CAUSING COMMERCIAL RUTHLESSNESS

The feeling that commercial success is the natural reward of decency has served to beguile the puritan commercialist and industrialist into ruthlessness toward the unsuccessful much greater than that of the traditional aristocrat who was animated by noblesse oblige idealism. For the puritan looked upon poverty as the natural fruit of vice and laziness and could thus be morally quite indifferent to flagrant social ills which were created by an industrialism which he controlled but did not understand. John Wesley is quoted on the paradox of the Christian life. Christianity, said Wesley, makes people frugal and diligent and honest and therefore prosperous, whereupon their prosperity tempts them to pride and ruthlessness and selfishness.

It may be added here that the Old Testament gave the puritan not only the inspiration for his diligent application to secular tasks but offered him the way of moral escape if ever his conscience became uneasy on the spiritual justification for his activities. For then it was but necessary to offer a tithe of his income to religious institutions and he could rest with an easy conscience. Weber makes much of the tremendous sums raised for all kinds of purposes by American churches and regards the philanthropy of the American puritan as a complete vindication of his theory of Old Testament motivation.

It must be added of course that Semitic influence in Calvinism is more unreflective than in Judaism itself; for the bibliography of the Calvinist makes him blind to the Old Testament criticism of its own ideals as it became articulate in the prophets. Inasmuch as the prophets are more influential in Judaism than in Calvinism there is among intelligent Jews a less naive delight in business

success than among Calvinistic Christians. The marked business success of the English Quakers offers an interesting variation of the usual development. The Quakers have all the advantages of puritan virtues but have escaped many of its vices. They are honest and frugal and almost Spartan in their simplicity and upon these virtues they have built their great business achievements. But their freedom from bibliothecy and their consequent sympathy with the general spirit of the New Testament have saved them from any naive delight in their success, have in fact made them critical of their own accomplishments.

ANALYZING THE NATIONS

Weber's analysis of the various nations of Europe from the viewpoint of his main thesis develops a most formidable and seemingly irrefutable array of evidence in support of it. There is Catholic Italy with all of its natural advantages for industrialization and Protestant England with comparatively few advantages; yet England is industrialized and Italy is not. There is Catholic Bavaria and Protestant Prussia, the former agrarian and the latter industrial. There is Protestant Belfast and Catholic Dublin. Perhaps the most striking comparison is that between Anglican and nonconformist England. Weber observes that the Merry Old England nobleman and squire still preserves the traditional attitude toward business, and if ever necessity drives him into the market place he tries diligently to hide the source of his new wealth. Commercial and industrial England was created by nonconformity, and the Gladstonian battles of the nineteenth century were between liberal and tory, between industrialist and landed aristocrat and between nonconformity and establishment. The nonconformist imagined himself the idealist in this battle but subsequent history has proven him rather naive in this assurance and an analysis of his real thought-world rather supports history in its disillusionment.

Weber naturally regards the tremendous material prosperity of America as only partially due to the opulent physical resources of our continent. To a great extent he believes it to be due to the fact that of all nations of the world the sects of puritanism grew most powerful upon our shores. Minority factors in every other nation, they became the dominant spiritual and moral force of our nation and the tremendous energy and enthusiasm with which the typical American grapples with the problems of industry and commerce are to be attributed to our prevailing puritanism and Calvinism. They also are to be held responsible for our naive delight in obvious success, our indifference to leisure and cultural serenity and our increasing tendency to pharisaism. For it is of the very nature of Calvinism, according to Weber, to find moral satisfaction in virtues which endow the individual with a high survival value and to be comparatively indifferent to the social virtues which help him to live on some unselfish basis with his fellows. Thus Protestantism is presented as frustrated and perverted idealism. It has built a little paradise on earth in which people are decent but not kind, and honest but not sacrificial. And the very certainty of having their virtues crowned with obvious success beguiles them from seeking higher virtues which promise less tangible rewards.

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Is the Russian Church Christian?

By E. T. Colton

AMONG THE MULTITUDE OF HUMANS to be appraised as gain or loss to the total of the world's spiritual forces, there is found a Christian communion of about 100,000,000 souls, known ecclesiastically as the Russian Orthodox church. This is much the largest of the eastern or Greek rite churches. For many centuries it exercised a sort of religious protectorate over the others. These now say, "We cannot live without the Russian church." This church has been the object of unaccustomed interest in the west following the Russian revolution, especially since the later bolshevist or communist phase with its aggressively anti-religious pronouncements and measures. Some observers have assumed and reported the cause of this attack on religion to be rooted in the poor manifestation of Christianity afforded by the Russian church in particular. Citations are made of superstitions, priestly immoralities, former oppressions, extortions, and other abuses of power. These are acknowledged by loyal, intelligent, Russian Christians to have much too large a basis of fact. To leave the case here, however, is to be ignorant or remain silent respecting a much larger body of related fact.

COMMUNISM EVERYWHERE ANTI-RELIGIOUS

First of all, the communists by no means accept the foregoing theory of their war on religion. Doctrinally their position was defined by Karl Marx, a German Jew, whose religious contacts certainly were not Russian. In "The A B C of Communism," a current textbook prepared by Bukharin and Preobraschensky for the elementary teaching in Russia of the party principles and program, these competent exponents declare, "Religion and communism are incompatible theoretically and practically," and devote a chapter to arguing the irreconcilability. Any one who will take the pains can easily observe American, British and continental communists to be as violently anti-religious as any whose experience with Christianity has been confined to Russia.

Then there is vastly more to the Russian church than the critics of the obvious spade up on the surface. The nature and extent of spiritual resources residing in Russian Christianity are generally unknown to the west, one must note, because little explored and still less experienced. I am not only a Protestant but a Methodist, brought up in that straitest among the sects, who entered upon confessed Christian experience at sixteen years of age through the event known among us as conversion. Thirty years later I had as little appreciation as the typical evangelical of the ministry which a highly ritualistic church renders the human spirit. More than a score of those years were given to going in and out among the students and other classes of many nations in lay ministry to their religious prob-

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lems, intellectual, ethical, and social. I think I know reality in religion when I meet it whether in worship or in service, or in what Dr. Jacks has called "the spiritual power which stands the strain and even rejoices in it." During the seven past years among Russian Orthodox Christians I find them registering in these tests as often proportionately as do those of any name or sign. I do not undertake now to account for it, but do freely recognize and witness to it in their lives.

RATIONAL FAITH STILL LACKING

To be sure, the influence of modern learning and criticism has not reached the masses of them, nor even many of the clergy. The duty of rationalizing Christian truth and experience so far as they can be rationalized lies mostly ahead of the scholars of the Russian church. They are paying dearly for their limitations in this direction. How handily a liberally educated priesthood would dispose of the outworn scientific aspect of the case communism makes out against religion! Now it is met by silence or by the sheer assertion of traditional faith, which, however beautiful and heroic, does not satisfy the mind of informed or inquiring youth nor hold their allegiance. Current knowledge when it overspreads Russia will force the pace in arriving at a modern apologetic. Meanwhile are they to be cast out of the spiritual kingdom because their possession of the graces that Jesus exalted—humility, trust, kindness, fortitude, vicariousness—are rooted less in reason and more in the pattern of the first Christians and their Master?

Let it be admitted, too, that our generation in the west has come more fully to realize the social-ethical content of the gospel and the obligation to apply it to the organized industrial, political, international, and racial relations of society. Comparatively the development of the Russian church appears to us arrested, yet reflection finds the chief differences to be those of procedure and time schedule. The Russian church has adhered to the conception of spiritual ministration as its mission to the exclusion of about all of "this worldliness." And Orthodox churchmen may not be charged fairly with having taken this position as an escape from the pressure of social conscience, such as it is suspected explains some of the zeal in America for having preachers "stick to the church's business" of saving souls. They regard as something like sacrilege what we call furthering the kingdom of God by organized methods. The church would spread the faith and leave the times and seasons to God.

EXCESS OF REVERENCE

We may think they show an excess of reverence. There are signs that they begin to think so themselves. Events are shaking some from the old aloofness to the

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practical issues. An instance of this is offered by a group of former professors, who, unable to follow the Living Church movement with its avowal of economic and political communism, in remaining loyal to the patriarch placed themselves on record as believing "that steadfastness in faith and in creed does not prevent a just estimate of the fundamental changes going on in our country. The revolution was called forth by injustice which penetrated all social and economic conditions in our country. We welcome the fundamental transformation of those conditions as they tend to stop the exploitation of one class by another, to concentrate the industrial means and instruments in the hands of the laboring, and, by organizing the economic basis of life, to create a situation securing a general development of vital individuality and accumulation of spiritual treasures. So we according to the measure of our strength consider ourselves obligated to cooperate with the state in the realization of those purposes, as being our social and Christian duty."

HAS MADE SOCIAL CONTRIBUTION

Moreover, assumption that the past contribution of the church to an appreciation and recognition of human welfare and rights by the people is negative or negligible would be most erroneous. Being misled at this point is natural, because concrete expression of the ministry of service did not take organized, promoted or hierarchical forms. This in Russian eyes would spoil its beauty and worth and belie the Orthodox principle of spiritual freedom. There will not be found among any people a more direct and spontaneous response to human need. Sharing with others reaches a point baffling to relief administrators. Beneficiaries would not stay benefited. The number who would rather starve than be selfish had to be reckoned with. They would say, "You must let us save our souls," which they did by giving away their living. That Russian word "nechevo" is a testimony to a great fact in Russian character—abused often, yet great. The meaning is, "It doesn't matter." What does not matter? Being cold, hungry, ragged, inconvenienced, exiled, miserable. Capacity to suffer is infinite. The Russian folks have not made the peace with materialism that rules the west. Comfort is not god in Russia.

THE VOICE OF DOSTOIEVSKY

They know compassion. Forgiveness among them rises more nearly to godlikeness than we teach or practice. There is an illustrative passage in Dostoevsky's "Crime and Punishment." In a monologue to the tavern crowd, the remorseful failure, Marmeladoff, visualizes the final judgment of himself and a daughter who earns on the street the support of the scolding stepmother and her flock of children:

"Do you think, publican, that your half-bottle has given me any pleasure? It was sadness, sadness and tears, that I sought and tasted at the bottom of this flagon; but he who has had pity on all men and sees all hearts, will have pity on us; he alone is judge. At the last day he will come and ask, 'Where is the girl

who had compassion on her earthly father, and did not turn away in disgust from the habitual drunkard? Where is the girl who sacrificed herself to an unkind consumptive stepmother, and children who were not her own flesh and blood?' and he will say: 'Come, I have forgiven thee once, once already, and now all thy sins are remitted, because thou hast loved much.' He will forgive my Sonia, he will forgive her, I know. I felt convinced of it when I was with her just now. We shall all be judged by him, and he will forgive us: the evil and the good, the wise and the gentle. And when he has finished with the rest, our turn will come too: 'Draw nigh,' he will say to us, 'Draw nigh, ye drunkards, ye cowards, ye dissolute men.' And we shall draw nigh without trembling. And then he will say unto us: 'Ye are sots! Ye bear the mark of the beast on your foreheads, yet come unto me.' And the wise and intelligent will say, 'Lord, wherefore dost thou receive these?' And he will answer: 'I receive them, O ye wise and intelligent men, because not one of them thought himself worthy this favor.' And then he will hold out his arms, and we shall throw ourselves into them; and we shall burst into tears; and then we shall understand everything. All the world will understand, and Catherine Ivanovna also. Thy kingdom come, O Lord!"

BY THEIR FRUITS

Those who doubt that a principal source of idealism in the thought and feeling of the people is Russian Christianity must account for the pervasive presence of distinctively Christian qualities in their character. Their legendary lore does not reflect the attributes. Political absolutism will hardly be credited with producing them. Secular education but feebly touched the masses. The Russian church is the one cultural agency that has had access over a long period of time to all the people. The monasteries in the days of their vitality penetrated and conquered the wildernesses. Is it not a strange sense of justice in the quarters most vocal about applying the Christian spirit to human relationships, that charges this ancient church with the negative results seen in the character of its adherents and denies its efficacy in their positive attainments?

There appears a disposition to limit a religion to two sole tests of validity. Is it formulated scientifically? Has it an integrated program of social reform? As though all spiritual values wait on a rationalized creed and the theories of behavioristic psychology! The line of Christian apostles, disciples and saints would date from the twentieth rather than the first century. Superstition, static ethics and passivity—Marx's "opium of the people"—afford a truly naive accounting for the church allegiance of the Russian multitude of all ranks, ages and stages of intelligence. No church is loved unless through it God is met and a measure of his grace found. The truth is that the spirits of men and women are vitalized and sustained in the Russian rite as truly as at western altars. Religious education is only one way into the Presence. On the evidence the mass, too, leads thither.

Two recent testimonies of experience in conferences of the Russian student movement are relevant here. One is

given by an American Congregationalist: "At the request of the students themselves the liturgy was repeated each morning, beginning at 6:30 and lasting until 8:00. All of us felt rising tides of spiritual power which culminated in the Sunday service, discussion and informal talks. I have personally never gone through such a deep spiritual experience in any summer conference, even in America. Every foreigner present expressed similar opinions. I felt this was possible largely because we used the regular prayers and service of the Orthodox church as a medium, not trying to mix in Protestant forms."

TESTIMONY FROM A CONFERENCE

The other is by a French evangelical, and of another assembly: "If I speak of a 'spiritual success,' it is, you will understand, because there has been a great deal of prayer, in a spirit of worship and of consecration. One must confess that these endless liturgies of the Orthodox church which demand physical effort (one remains standing for two hours on end, sometimes more) are a considerable change from our Protestant habits of prayer. But what a depth of love penetrates the performance of the rite among these friends who have just met at Argeronne! What true and genuine piety, when they cross themselves and genuflect! They themselves have declared that these services of worship formed the very heart of the conference: from the first moment all through the five days which followed they gave me the impression of a tremendous accumulation of spiritual forces. The climax of it all was evidently reached at the Communion at the end of the conference. It is an atmosphere of incomparable exaltation and serenity, a vision of supernatural beauty, a joy, also supernatural, in the risen Christ, which is the outcome of the Orthodox communion."

We hear today many prophetic calls to mobilize against

the foes of religion all our resources. We find the spiritual forces residing in Russia going through the purifying furnace of persecution. Thousands of the finest spirits of the Russian church are in prison or exile, or enduring hardly less trying forms of oppression. The secular authorities are undertaking on a national scale to teach childhood to deny God. Is it good economy of the kingdom under these circumstances to defame the lovers of Christ and cheer on the assault, which avows not reform or regeneration but the absolute extinction of what they and we alike hold precious?

If the divergencies of honest Christians may not be reconciled into a brotherhood, the notion of a warless world is the silliest paster. The chief obstacles to consciousness of unity are mutual ignorance and aloofness and resulting depreciations. We offend by rationalizing about their holiest mystical experiences; they appear to us ingrown and effete. We fail to evaluate the ancient and lofty forms of worship through which their faithful unmistakably meet God and are spiritually refreshed; they find incomprehensible the poverty of our divine service. We are restless with movements of immediate human welfare to which they felt little call hitherto, even as we did not till the days of our contemporary prophets. Until now the Russian church was not thrust into the tides of the modern world that perforce caught us into new currents of thought and action. Our churches to the same degree have not been the victims of autocracies for centuries and paid the heavy costs of subservience to the state, including partnership in wrongs against the people. We too easily observe the mote in another's eye and consider too little the beam in our own. It were better we all humbled ourselves for the sins among us of racial injustice, exploitation of women and children, national greed, bigotry, hypocrisy, formalism and denominational rivalries.

British Table Talk

London, April 15.

THE HOLIDAY SEASON was for the most part warm and pleasant; a few showers drove people home a little earlier on Monday than they had anticipated, but from the bronzed faces that were seen in London on the Tuesday it may be taken that the Easter holiday did its healing and restoring work well. The countryside, if it can be judged from Easter the part where I live, is not quite up to its scheduled time. The blackthorn came out very late. It is seldom we see at the same time the tassels of the larch, the green hawthorn leaves and the blackthorn. We can almost watch the chestnut buds swelling; the plum-trees are in blossom and very soon we ought to hear the cuckoo. Some have announced in the papers his arrival, but he has not yet reached our forest. Every year there are more and more small conferences and groups of keen people who make Easter at once a holiday and a time of vision. The Westhill conferences for Sunday school workers are held at this time in Swanwick. The Student Movement had many groups in various centres. The L.M.S. held an Easter school with over a hundred members at High Leigh. Such a use of holiday seasons brings a great enrichment in Christian service. It is a way learned, as we gratefully acknowledge, from Northfield and Chautauqua.

The Keeping of Christian Festivals

The bishop who wrote to plead that in future on Good Friday football should not be played by league and other clubs has received much criticism from the press. But I imagine that there is a growing sympathy with his position. Certainly there is a desire more widely spread than in former days that Good Friday shall be kept quietly and reverently. The free churches are open for worship more than they were formerly, and hosts of people find it helpful to hear the Messiah or the Passion Music. Thanks to the wireless many of us could hear at nightfall a beautiful rendering of the Messiah from Manchester. All of us who were brought up in Lancashire love the Messiah, which we used to hear once every year at least, and the height of our ambition was to hear it given by the Halle choir at Manchester. That was the choir we heard last Friday. I see that Mr. G. K. Chesterton, who spoke over the wireless last week, and spoke as to the manner born, expresses himself freely on the subject of wireless: "It restores one's faith in the dignity of the human intellect to find anybody who shows an indifference to wireless. Everybody who values the free spirit above fashion and time should rally to the support of the philosopher refusing to be dazzled by these barbarian displays of materialistic

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magic." Wireless is no more a display of materialistic magic than the electric light, or the steamship, or the linotype, which prints G.K.C.'s wit and wisdom. It is perfectly just to scorn those who boast of such an invention as if, apart from the use made of it, it were any gain or triumph worth having. But when I think of the multitudes of poor and simple folk—for wireless is a democratic thing—able to hear the sublime music of Bach or Handel, it is not of the road opened I think but of the traffic that goes down the road. Mr. Chesterton does well to gird at the folly of those who boast of such triumphs as wireless as if they were great gains in themselves. But, surely, they are, like all other triumphs won by science, occasions to be seized for the more excellent things or to be surrendered to the foolish.

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Two New Novels

Any book by Compton Mackenzie will be eagerly read by old admirers. Such admirers are said by reviewers to be disappointed by "Coral," but personally, I found it a charming story to read, with much more tenderness and human kindness than we used to find in this writer. They say that he has lost his first brilliance and that may be true, but there are compensations. His present heroine is a singularly lovable being. In the story there enter for a brief time some of those grotesque and delightful figures which are always at hand when this writer claps his hands. The publishers announce that more than 20,000 copies of Miss Sheila Kaye-Smith's last novel were sold on the day of publication. It is reassuring to find how rapidly the fame of this writer has spread. "The George and the Crown" shows that she has lost none of her power of telling a story. That I honestly believe has more to do with the popularity of a novelist than any other quality. But Miss Sheila Kaye-Smith has also the power to enter by imaginative insight into many different lives. Without this gift some stories become merely like a game with counters. It is her way evidently to set before herself at the beginning of her books some one central theme. Her books move in an ordered way. Perhaps at times the scheme is too clearly seen. The hero of this book is a singularly brave and heroic man. It is a story of renunciation, but it is no tragedy. Mr. Compton Mackenzie has become a Roman and Miss Sheila Kaye-Smith an Anglo-Catholic, and though in neither book is there much direct reference to the religious assumptions of the authors, they are there none the less.

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Mr. Arthur Mee Upon His Friend Percy Livingstone Parker

Last week I referred to the work of the late editor of *Public Opinion*. His greatest friend was Mr. Arthur Mee, a man like-

minded to himself. In the current number of the paper which in a very real sense Mr. Percy Parker made, there is a touching tribute to him from his old friend. "He had been for seven happy weeks in the sun just before he died, wandering alone in the sunny southern lands; he came home with a chill, and in a fortnight he was in his grave. He gave a few hours to his paper between his coming home and his going home, and in the last copy of the paper that bears his name were quoted these words of farewell spoken by another: 'We say farewell to each other, but let no man say farewell to the things we have been standing for.' They will stand for Percy Livingstone Parker, who never said farewell to any cause till it was won, to any wrong till it was righted as far as he could right it, to any faith he cherished. He will be remembered long by very many; by those who loved him he will never be forgot."

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And So Forth

One of the finest pieces of writing I have read for a long time appeared in the *Times Literary Supplement* last week. It was upon the problem of suffering, and ended upon the definitely Christian teaching concerning the cross and the call made from it to the children of men to enter voluntarily into the mystery of pain. "This is the inevitable accompaniment of the fuller triumph of universal order. The mystery of life is a creative sacrifice." Are we willing to enter into it? . . . Easter sees various congresses of teachers. It is also the season in which the Independent Labor party meets. There has been some criticism of Mr. Ramsay Macdonald and of his eight months in office. He has defended himself with spirit. The congress discusses the question whether in the creation of the new social order capital is to be bought out or expropriated. The general drift of English socialism is against violence and expropriation . . . "Before the Dawn," the novel of the Rev. Toyohiko Kagawa is published to-day. More of that later . . . There will be many approaches to the bishops with whom will rest the last word upon the revised prayer-book. The church of England has strong parties within its ranks and they are sharply divided upon this matter. Broadly speaking, the evangelicals deprecate any change, since they see in the proposed changes an attempt to legalize what they consider Roman practices contrary to the doctrine of the church of England . . . The Baptists of London are proposing to raise £60,000 for extension within the metropolis. . . . The Baptists are, as usual, the first in the field for their spring assembly. Dr. Glover will lay down his office as chairman after a year of very happy and fruitful service. It is expected at the assembly that Mr. Aubrey will be formally appointed secretary.

EDWARD SHILLITO.

The Book World

Of Gardens

IN THE spring the fancy turns to gardens, not lightly but in obedience to some deeply implanted geotropism by force of which, when the scent of growing things comes up on the south wind ere yet the snow has disappeared from sheltered corners, man needs must turn to the soil and get his fingers in to it while imagination runs riot in the contemplation of hoped-for flowers. Bacon begins his essay by reminding us that "God Almighty first planted a garden," and that "without gardens, buildings and palaces are but gross handy-works." But Bacon, though he knew much, had much yet to learn about gardens, for he wanted thirty acres and had little regard for what can be done in a few rods of space or for the intimate charm of a little enclosure lovingly treated, and walled to let in the sunshine and keep out the world. He did not know the gardens of Spain.

I have on my desk the most sumptuous and alluring (and expensive) row of books on this entrancing and seasonable theme that a reviewer could hope to assemble. Let me generously share so much of their beauty as I can communicate—while I keep the books themselves for my own delectation next winter. Let us start with something a bit remote and exotic. Rose Standish Nichols' *SPANISH AND PORTUGUESE GARDENS* (Houghton, Mifflin, \$10.00) gives everything that that fascinating title could lead one to hope for. The author has caught and mirrored the charm of these old-world beauty-spots. A Spanish garden is not primarily a place for raising flowers, but a patio; and a patio, as Edmondo de Amicis says, is neither courtyard nor garden nor room, but akin to all three. It involves wrought-iron gates, columns and arches, fountains, stone benches and tables, polychrome tile, beds of flowers, evergreens, perhaps a statue, maybe a palm or two, often a glimpse of another patio through an archway or a grille, always a mingling of sun

and shade. There was no close following of historic styles either in the gardens or in the buildings surrounding them, but Moorish, Gothic, Romanesque, and Renaissance influences are traceable. The treatment in this book is topical rather than topographical. Except for the section on Majoreca, the author skips lightly over the map with chapters on the oriental background, the Moorish influence, cloister-garths, Renaissance pleasure-grounds, small patios, eighteenth century developments, modern gardens, Portuguese pleasaunes, architectural accessories, and plant materials. The pictures are of the highest excellence, including both photographs and reproductions of paintings. One of the most charming chapters is that on the cloister-garth, which, says the author, represented "the contemplation into which the soul withdrew itself and had after being separated from carnal thoughts," and its "four enclosing walls symbolized contempt for one's self, contempt for the world, love of one's neighbor, and love of God." I am not so sure that anything about them symbolizes contempt, for the word sounds curiously out of key, but the general idea is right.

When something was said editorially a few weeks ago about "Walled Gardens," the book that brought the suggestion was Mildred and Arthur Byne's *SPANISH GARDENS AND PATIOS* (Lippincott, \$15.00). This gorgeous volume, with four large color plates and 175 illustrations in addition to giving a scholarly study of the characteristics and types of gardens and their accessories, presents somewhat detailed descriptions of half a dozen or more of the most famous ones, including the Generalife, the Alhambra, and the Alcazar and briefer treatment of smaller gardens and patios in Cordova, Seville, Granada and Majoreca. The magic of these names becomes still more potent as one reads. One cannot help thinking what a wonderful time the authors must have had writing these books, and they have been extraordinarily successful in sharing their joy with their readers.

No less beautiful and elaborate than those books about the gardens of Spain is this English translation of a French book—*GARDENS, A NOTE BOOK OF PLANS AND SKETCHES*, by J. C. N. Forestier (Scribner's, \$12.00). "Note book" suggests something slight and trivial and perhaps of vest pocket size. This volume is ten by thirteen, a thing of beauty in itself and freighted with the distilled beauty of many lovely gardens. Mr. Forestier is one of the most distinguished authorities—the designer, in fact, of the Maria Louisa park in Seville, which both of the preceding volumes picture and describe, and of many other notable gardens in various parts of the world. If one were gathering a collection of books on gardens of all nations, this might stand as the best representative of French gardening. But it is much more than that. The studies and illustrations are chiefly of gardens in France, Spain, Morocco, designed by the author, but the principles embodied are quite universal. The book may be studied with profit by any one who is interested in the making of a decorative garden, and it will be perused with a degree of delight bordering upon infatuation by whosoever has two good eyes, a fair imagination, and even a moderate degree of susceptibility to the charms of landscape architecture and artistic ensembles of growing things. The best results in gardening, I venture to say, are not gotten by those who slavishly imitate either the grounds of their next-door neighbors or the more exotic designs of foreign gardens. The product in one case is a mere echo of prevailing local taste; in the other, a garden inharmonious with the general landscape and with the contiguous buildings and made up of shrubs and flowers which will not grow under the given conditions of soil and climate. The right method is to be found in the study of broad principles and of examples drawn from many quarters, plus some adaptation to local conditions. M. Forestier's treatment supplies the first of these factors with rich abundance, and considerable suggestion toward the second. There are tables of roses, lilies and perennials, and the translator, Helen Morganthau Fox, has added some notes with reference to the applicability of the suggested plantings to American gardens. It is hard to lay aside this delectable volume, and I do not know that I could do it if the next one were not equally attractive.

The same learned lady who gives us the "Spanish and Portuguese Gardens," Rose Standish Nichols, two decades ago wrote *ENGLISH PLEASURE GARDENS*, a new edition of which has just been published (Macmillan, \$2.50—unless there is a mistake somewhere, for the book looks like five dollars). It is almost a complete history of garden-making in its more formal and elaborate forms, for the author takes a running start with a hundred page treatment of the gardens of the Egyptians, Greeks and Romans, and of the mediaeval monks and feudal lords, studies the influence of French and Italian models upon English practice, and devotes chapters to the gardens of Elizabeth's day, of the Stuarts, of the eighteenth century, and of the present time. There come to mind those old tapestries depicting pageants winding their way through flowery pleasaunes. Well, here is a super-pageant, a pageant made up of pageants, in which the pleasaunes themselves parade through the centuries, yet before our living eyes, in a glittering and glowing train. Three hundred illustrations assist the imagination.

Thus, through these historic gardens of many countries, we approach gradually to our own time and place—even as the narrowing spiral of Amos's "Tyre, Edom, Ammon, Noah, Judah" finally came to a focus upon Israel—but here we are drawing a cordon of beauty rather than of woe about the final scene. Most of us live in America, and if we are to have gardens they must be American gardens. What about American gardens? One could scarcely ask for a more comprehensive or heartening presentation of this theme than is to be found in Louise Shelton's *BEAUTIFUL GARDENS IN AMERICA* (Scribner's, \$10.00), first published ten years ago, and now issued in a revised edition with 195 new illustrations. This makes it practically a new book, for the volume is in fact, nine-tenths pictures—a mere rivulet of text meandering through a meadow of pictorial loveliness. The arrangement is by states, with brief suggestions as to what will and what will not grow in the several climates. But the strength of the book is not in its practical helpfulness in planning or planting or in the selection of materials. For the former purpose M. Forestier's treatise would be more useful, and for the latter, Mrs. King's (to be mentioned in a moment). In fact, for the choice of materials the aid of the seed and nursery catalogs is not to be despised—due allowance being made for hyperbole, metonymy, and other rhetorical figures of speech which are characteristic of the nurseryman's style of composition. Mrs. Shelton rather exhibits results, quickens imagination and stimulates desire. If such gardens as these are possible—and they must be, for the pictures are photographs—there is more beauty in this new, raw land of ours than some ultra-meek Americans have been willing to admit. It may have taken five hundred years of cutting and rolling to produce the velvet sod of Oxford (though I think it could be done in less time if speed were an object) but you can get some very satisfactory results in a generation or two by a liberal use of intelligence, labor and fertilizer. And there are favored spots where much may be done in even two or three years. Of course if our ideal of home building is to move every first of May, we shall have to content ourselves with a few potted geraniums, preferably mounted on wheels. Being hard pressed for something to criticize in Mrs. Shelton's book, I can do no more than say that in the section on California she seems scarcely to have discovered that there are gardens in the state outside of two towns, Montecito and Pasadena. And yet these places are so beautiful that it is hard to see how she could bear to leave either of them, even to go to the other.

But you won't learn much about flowers in these books on Spanish gardens, lovely as they are and not enough from the one on English gardens; and for an American garden we want flowers—lots of them. Mrs. Francis King in *CHRONICLES OF THE GARDEN* (Scribner's, \$3.00) gets right down to the things we want to know, with wise suggestions about the lay-out of the garden, and information about what to plant for various effects in various seasons and in various positions. I hate to say "information," for there is nothing coldly didactic about the treatment here; but after all, whatever may be one's prejudices against informational books—and this is much more than

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THE CHRISTIAN CENTURY

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that—a certain amount of dependable knowledge is indispensable if one is going to make a garden.

So much for the joy and the glory of gardens. But a garden presupposes a house—and the kind of house that has been designed with reference to its relation to the garden. This is not a matter that takes care of itself; it must be well studied by competent architects who have an eye to total effects. The unity of this problem of the house and its setting is amply recognized, and some brilliant solutions of the problem are illustrated in *PORTRAITS OF TEN COMMUNITY HOUSES* by Delano and Aldrich (Doubleday, Page & Co.), a broad volume containing sixty full-page plates from drawings by Chester B. Price. These are all houses built within the past dozen years, within which period there have been notable architectural developments in this field. No longer is it necessary for a small country-house to look like either a farm-house or a cabin (though both, in their way, are good types), nor for a large one to look like a summer hotel or a misplaced city mansion. Much has been learned from the study of European examples but there is less tendency to slavish imitation and a more adequate adaptation to American conditions. The architects who designed these Long Island homes are among those who have made the largest contribution to this development, and Mr. Price's drawings give a beautiful rendering of beautiful subjects. Landscape backgrounds and garden-plans are included in his presentation. Much wider in its scope—in fact, almost a complete history of American domestic architecture in the grand manner, and still with adequate recognition of landscape setting—is Augusta Owen Patterson's *AMERICAN HOMES OR TODAY, Their Architectural Style, Their Environment, Their Characteristics* (Macmillan, \$15.00). The colonial type is given the place of honor, and the English, Italian, French and Mediterranean influences are discussed and illustrated. If most of the residences here portrayed are far too elaborate for me ever to feel at home in them, that is due merely to the limitations of my experience. This is a country of great wealth very unevenly distributed, and while the housing-problem for some

consists in paying the rent on rooms with enough light, air and floor-space to permit bringing up a family in decency and health, for others it consists in spending a million dollars on a residence without flamboyant bad taste. The latter problem presents real difficulties, though it is not one which has ever given me serious embarrassment. But competent architects have worked at it with skill and their results have a value even for those whose building operations must be on a more modest scale. Indeed, I think the prospective builder of a humble house may very profitably study these products of the art of architects working without financial limitations. It is good to develop the attitude of uncovetous admiration, and one may learn some things about attainable beauty by studying beautiful things that are beyond even the limits of desire. This book has a section on the city house, but its two admirable chapters on the garden bring me back to the main theme.

As a means of getting down from the high plane of palaces and mansions to the level on which most of us live, I will mention in conclusion two books of much less dignity—one of them in fact, of no dignity at all. Some months ago I reviewed Richardson Wright's *A SMALL HOUSE AND A LARGE GARDEN* (Houghton, Mifflin, \$2.00), in which the well known editor of *House and Garden* talks discursively, and with a fine flow of fancy not unmixed with a modicum of useful information, about the joys of semi-country life. By a "large garden" he does not mean Bacon's stately thirty acres, but room enough for all the old-fashioned flowers that you want to raise and have time to cultivate. *THE 8:45* by Robert M. Gay (Atlantic Monthly Press, \$1.25) is the facetious diary of a commuter who moves into a rented house on the first page and from that into his own brick colonial on the last. In one respect it deviates from realism and common experience most flagrantly. The contractor promised before the job was started that John Skinner could move into his new house before Christmas, and he did move into it on the twenty-fourth of December.

WINFRED ERNEST GARRISON.

CORRESPONDENCE

Amen!

EDITOR THE CHRISTIAN CENTURY:

SIR: A child labor law without a mothers' pension law is unjust. Let us have both!

Meadville, Mo.

A. L. LOOMIS.

Mr. Baker Never Said It

EDITOR THE CHRISTIAN CENTURY:

SIR: In a communication "From a Catholic Reader" in a recent issue of your paper occurs the following statement: "Former Secretary Baker is the authority that 38 per cent of the army during the world war were Catholics." This statement struck me as quite improbable so I got into communication with Mr. Baker's office to ascertain what the truth in the matter was. His secretary writes: "Mr. Baker said in substance, 'There never was a religious census of the army made. In fact, I refused to allow one to be made. I have seen myself quoted to the effect that there was a certain percentage of Catholics in the army and have also seen myself severely criticised as the result of a census that never was made.' I hope the above fully answers your question and it certainly shows that the statement which you saw was not authentic insofar as Mr. Baker is concerned."

The statement from Mr. Baker speaks for itself. But from whence do such false assertions emanate? I once heard a Roman priest declare during the services at the funeral of a soldier in the world war, that 60 per cent of the army were Catholics! In reply to my inquiries for exact data in reference

to the matter, made to the war department and other sources of information, I was advised that none had been collected quite in line with this most recent declaration from Mr. Baker.

Cleveland, O.

FRANCIS M. HALL.

Radio and the Small Churches

EDITOR THE CHRISTIAN CENTURY:

SIR: That is an interesting question some of your correspondents have raised about the effect of the radio on the small churches. I live in a small town of less than 800 inhabitants, mostly of the old New England stock, with no industry other than of agriculture; reasonably well-to-do people, with excellent schools and a progressive public spirit. The village lies four miles from railroad stations and trolley lines and large manufacturing towns. We have three churches with preachers of more than ordinary abilities, 200 motor cars—more or less—and a very few fine driving horses, from stylish single hitches to four-in-hands. On Sunday mornings three congregations will contain about one hundred "regulars," varying according to the weather. Of late the radio has invaded the town like an aggressive battalion.

Church going began to decline about a dozen years ago or more and has reached a stage of decline of about fifty per cent, a decline equal to that of Windsor county, Vermont, and somewhat greater than the decline noted by Dr. Fry in his scientific study of 179 rural counties reported in that invaluable book: "Diagnosing the Rural Church."

I have not as yet been able to determine any effect the radio has had on church attendance. But this I have noticed, that a

number of men and women who have never been church goers, who drive in on Sunday mornings to get the Sunday papers, spend an hour or more at the radio table listening to church services. My fish man told me that he always got Dr. Cadman when he could. My boy, who has not been to church since he came home from the war, except with the legion in uniform, will listen to preaching through the ether. What that amounts to I cannot say. But the proposition to supplant the pulpit of small churches by the radio sets me to recalling sermons I have heard from city and country pulpits from the prairies of Iowa to the jumping-off-place in the back woods of Maine.

A few years ago I spent a vacation in New York city. I attended five popular churches and heard what my old professor of homiletics would call one "good sermon." The others sounded to my rural ears frothy. During my peregrinations I have dropped into many country churches and I cannot recall a single sermon that I could rightly call poor. Why, I have heard more searching papers read at some of our rural conferences, by \$800 men, than I often hear at great conventions! And I have discovered in quiet country towns men of wide accomplishments, men who have broken down under the strain of distractions of the city, men who have passed the "dead line," men who have renewed their youth in quiet ministrations to small groups of intelligent country folk.

The country preacher has one advantage over his city brother. He has more time for the preparation of his message. He has more time for good reading, more leisure for serious rumination of his intellectual food, and, knowing his people intimately, knowing their habits of thought, he can know better how to aim his message and hit his mark. I often wonder how my city brother manages to do as well as he does, knowing from experience the distracting calls he has on his time and energy. If it were not for his three months vacation he could not do it. The country preacher can rebuild himself in a month.

I do not hear the great preachers Sunday morning. But I sometimes listen-in in the evening. So far I have got nothing better than I get every Sunday morning from my own minister, nor, on the average, quite as good.

The weakness of the country church does not lie in its pulpit. It is scattered around. Some of it lies in its choir loft; some in the distance between occupied pews; some in bad business management; some in dominating and disagreeable personalities, in one man rule, generally incompetent; in governmental cliques and rings. Many stay away for the reason the little Sunday school boy had for not wanting to go to heaven: "Not with that bunch." The most of it lies in a kind of paganism that appears to be growing in the country and gripping the young folks. Not that the rural morale is deteriorating. I believe the country life is vastly cleaner than it was when I was a country boy, and all old men I have questioned agree with me.

Other forces are taking the place of the one institution that once brought folks together. Boy scouting; girl scouting; corn clubs; pig clubs; poultry clubs; canning clubs; domestic science clubs; dramatic clubs; civic clubs; the grange; dancing parties now and then, and even some country churches have adopted the movies. All these institutions we have in one small town to give outlet to youthful energies. And though the church may be neglected the minister is not. In all organizations he is looked upon as an acquisition. If he has in him the genius of leadership and is well equipped for that job he can mould the town. Read "Churches of Distinction in Town and Country." Don't be scared. The radio can never supplant the country pastor.

Bolton, Mass.

J. N. PARDEE.

Equity as Well as Law

EDITOR THE CHRISTIAN CENTURY:

SIR: Your proposal to "outlaw war" involves an unconditional international agreement to create a court of final and universal authority to determine international disputes; such court being bound in its decisions by a written code of laws, and deriving its authority from national plebiscites. Both of these con-

ditions suggest that a purely American outlook has unduly influenced the terms in which the intention is stated.

Plebiscites have for some European peoples a sinister significance. In France, especially, they are viewed as instruments of Napoleonic "Caesarism." Moreover, such an agreement would be insecure if left to the mass of electors who could be swept in an hour of popular passion to do what no responsible statesmen would undertake. Your purpose would be better secured by requiring that the agreement be ratified by the authority which in each nation is regarded as voicing the whole nation in its permanent form as distinct from the administration of the hour.

The required code of law suggests reconsideration. We need a court both of law and of equity. The issues which are, even now, conceivable sources of grave dispute really involve the validity of the ideas now underlying national law and international usage. The codification of the laws would therefore involve the disputes to be settled later. A nation's international right to close its doors to an overcrowded population, or to control for its sole advantage some mineral of which it has almost a monopoly, is clearly established according to the prevailing code. Do we wish to impose that code in all future ages? Do we, on the other hand, wish to start off by repudiating a right which most peoples would emphatically claim? Your proposed code of law must be supplemented by provisions for determination of equity.

These criticisms, however, concern not your basic idea but only the terms in which it has been hitherto formulated.

Toronto, Canada.

ERNEST THOMAS.

Are Students Religiously-Minded?

EDITOR THE CHRISTIAN CENTURY:

SIR: The success of an editorial may be gauged in the same way as the success of a teacher in the classroom. Protest is often the best sign, sufficient interest aroused to cause difference of opinion and discussion. The recent editorial, "Religion on the Campus," was interesting to a college teacher, sufficiently so for me to wish to protest against some of its assumptions.

I showed this particular article in *The Christian Century* to the secretary of our Y. W. C. A., an alumna of three years standing, quite close to the thinking and life of the nine hundred students on our campus, and her quick reply was, "Questionnaires are 'bunk' when applied to students. If you want to get at what they are really thinking about you will find it in their group discussions with one another and in classes where they feel free to express themselves. Taking a census of church attendance is such a purely mechanical method and the results are dependent upon so many factors that no just conclusions of the real religious life on the campus can be drawn from it."

To be sure, church attendance is a good thing, but just because the chapel was crowded to the doors when Dr. Fosdick preached two weeks ago and hundreds were waiting to rush in as soon as they were opened is no sign that his message, good as it was, was more "worth hearing" than that of at least three others I could mention whom we have had this year in the galaxy of college preachers. There are many obvious factors which have to do with church attendance and some of them have nothing to do with the religious spirit of the church-goer or the worth of the message. Heaven be praised when congregations are gathered to hear a worth-while message, for true religion and undefiled may be the product, but it is not always the motive for attendance, nor is the omission of attendance an infallible sign of irreligion.

I should like to add my testimony as to what may be found upon the campus. After a year in the orient I have come back able to feel the pulse all the more distinctly because of the interim absence, and I have been surprised and most encouraged at what I find. There is an earnestness and desire to get hold of real religion such as I have never before seen. If one has a right to draw any conclusions from Bible electives there is an increasing number of students wishing to know the ground

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upon which we claim to stand as Christians. And if one can judge at all by the tense liveliness of class discussions upon the gospels, the character and teachings of Jesus, the application to present-day needs, the question of comparative values in the world's great religions, the harmony of all this with scientific discovery—these subjects are as vital to the student as anything he has to think about.

When a house-party of a half-dozen students hires a cottage for a week-end with the express purpose of talking religion and thinking down deep to the roots of things it surely is a sign of desire for true religion; perhaps more so than if on that Sunday the roll of church attendance had been increased by six. When a neighboring pastor, who comes once a month to visit some hall of residence, is kept busy all the evening answering questions on vital religious subjects it surely does not indicate apathy on the part of the students. When each Sunday evening a group of ten or a dozen gather in a professor's room to try to find out how they individually can realize the presence of God it certainly means more than mere intellectual curiosity. When the Sunday before the Easter recess three students come voluntarily to the Greek professor and ask if they may read over the resurrection accounts with her in the original this is no perfunctory interest in religion!

Mount Holyoke College.

LAURA H. WILD.

English Missions Avoid Entangling Alliances

EDITOR THE CHRISTIAN CENTURY:

SIR: In the issue of *The Christian Century* for April 23, there is a somewhat astonishing letter by a missionary in Tsingtao. He has greatly underestimated the knowledge that American missionary boards have of the proposals that have been made regarding the use of the British share of the Boxer indemnity. Moreover, it is also apparent that he is not well informed regarding the attitude of the British missionary societies. Most of the British societies have taken formal action definitely declining to make any application for any share of the indemnity fund to be used in the support of missionary education. All the English societies have adopted resolutions stating that even if grants were offered to them, these societies would not accept such grants, excepting with the full approval of their Chinese Christian friends.

I am glad to be able to send you this bit of definite and authoritative information. These questions have been very carefully considered by the societies concerned and such hasty condemnation as is expressed in your correspondent's letter is to be deprecated.

International Missionary Council,
New York City.

A. L. WARNSHUIS.

THE SUNDAY SCHOOL

Lesson for May 17. Acts 9:1-18.

Saul Becomes a Christian

WILLIAM JAMES has something about conversion which shows that when a man is consciously inferior, divided and unhappy this process makes him consciously superior, united and happy. That is a great thing to happen to one. You feel inferior because you are a victim of your appetites, lusts and evil propensities, but conversion lifts you out of this miserable condition and because of the new power put into your life, you become superior, you are victorious. You feel your life divided, your interests clash, the good and the evil battle for supremacy. You cry out, "O wretched man that I am, who will deliver me?" and then the deliverance comes and you find all of your forces working in harmony, all the strands of your interest are woven into one gigantic cable of single interest and your life is unified. Before this marvelous ex-

perience of conversion you were unhappy, because inferior, because divided, now with the new victory you are happy.

Saul had a dramatic conversion. He was a mature man and at the height of his career. He had his face set toward the persecution of the Christians, being ready to imprison and kill both men and women. Suddenly, on the highway, at noon, in the presence of his men, he was converted. Whether it was subjective or objective means nothing to me. If it was objective it puts him in a unique class and removes him by that much from our experience, for you and I never saw an objective appearance of our Risen Lord. There are those who insist upon the objectivity; they say that Paul could not have been a witness of Christ unless he had seen him. Very well, you may have your way. But even if the conversion were purely subjective, the result of kicking against the pricks of reason and conscience, the normal psychological process through which every mature man moves when turning from darkness to light, from sin to Christ, we have enough to keenly interest us. If it were subjective I can understand it better, because it would more nearly parallel those cases which are, to me, familiar. The fact remains that, by whatever process, Saul was converted, and it was no halfway business. He went full length; he made no reservations; he carried over no old sins; he gave his entire body, mind and soul to his new Master. That is the important factor.

Becoming a Christian ought to be a most profound experience. I am aware that perhaps the best Christians are those who grow up into Christ from childhood, never knowing any violent change, never experiencing any revolutionary process. Children of noble Christian parents, always having looked upon the best examples, carefully protected from sins, instructed at home and in church in the ways of eternal life; at the proper age and time, they united with the church and moved on serenely into a good life. Most of us have shared such an experience as this. We had some sense of sin, and welcomed the assurance of forgiveness. We were glad to make an open confession of our faith and to feel that we had made ourselves right with God and that we had honored the name of our Master. But, in any event, to become a Christian was a profound and ever-to-be-remembered experience. For us, it was the conversion process and the most important step of our entire lives. This is as it should be.

Conversion must always mean the voluntary acceptance of a new Master and the pledging of our loyalty to him. This was what it meant to Saul. A follower of Judaism, he turns to Jesus; a believer in the law, he turns to grace; a champion of works, he turns to love, he becomes a new creature. All things have become new. He finds a new power—a power not himself which makes for righteousness. Every new convert must find this secret power, the gift of the Holy Spirit.

To Saul conversion meant everything. We dare not make it less. In all of our homes and in all of our churches we need a new emphasis upon the significance of this pivotal experience of leaving the old life and accepting a new Master. Of all vital things, this is most vital.

JOHN R. EWERS.

Contributors to This Issue

KATE RICHARDS O'HARE, frequent contributor to magazines and leader in various social and industrial movements; imprisoned for 15 months during the world war for opposing the draft laws.

REINHOLD NIEBUHR, minister Bethel Evangelical church, Detroit; contributing editor of *The Christian Century*; contributor to leading magazines.

E. T. COLTON, associate general secretary, international Young Men's Christian association; organizer of Y. M. C. A. in Russia and Siberia, and in general charge of the work of the association in that area.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Day of Canadian Church Union Nears

On June 10 the union of the Presbyterians, Congregationalists and Methodists of Canada into the United church of that dominion will be consummated. On the same day the assembly of what is now popularly called the continuing Presbyterian church will be called to order. The strength of the Presbyterian group that has refused to enter the union church lies largely in Ontario, the province of which Toronto is the capital. It is expected that this will make the two sessions to be held in that city of about the same size, and of about equal enthusiasm. The latest figures to be printed in the Presbyterian press show 1,542 Presbyterian congregations in Canada as having voted to enter the United church, and 586 as having voted against such action. The association that is opposing the union claims, however, that there have been 603 churches in Ontario alone that have decided to stay out.

Dr. Merrill Lecturing on Liberal Christianity

Dr. William Pierson Merrill is giving a series of five lectures in the chapel of Brick Presbyterian church, New York city, on "Liberal Christianity." The lectures are held at 5 o'clock on Wednesday afternoons. On May 6 his topic was "Liberal Christianity Contrasted with Other Types."

Princeton Religious Society to Build Model Tenement

The Philadelphia society, the religious organization among students at Princeton university, is about to start work on a \$350,000 model tenement, which is a part of its "Princeton-in-New-York" work. The building is likely to be located somewhere on the lower edge of Greenwich village. Alumni and undergraduates are contributing \$200,000 and a mortgage will carry the remainder. At the same time the society, in recommending to the president of the university certain improvements in the conduct of chapel services, suggests that it might make the students pay more attention to the value of such services if more members of the faculty attended them.

Concordat with Poland Angers Lithuania

The concordat recently signed between Poland and the vatican has produced an unfavorable impression in Lithuania. A majority of the citizens of Lithuania are said to be Roman Catholics, and the papacy was conducting negotiations looking toward a similar agreement with that country. But, in the document signed with Poland, the seizure of Vilna and the surrounding territory by Poland was recognized as a fait accompli, and this has led to popular demonstrations in Kaunas. Formal protest was made by Lithuania to the vatican before the Polish concordat.

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was signed, by the vatican paid no attention. It will take astute diplomacy to win back for the papal policy the confidence of the Lithuanian public.

Southern Baptists Claim Growth Understated

Officers of the southern Baptist convention take serious exception to the fig-

ures made public by Dr. H. K. Carroll on the growth of the churches last year. A summary of these figures was printed in *The Christian Century* recently. According to Dr. Carroll the total increase on the part of all Baptist denominations last year was only about 88,000 members. The southern Baptists say that their figures show a growth of 269,673 on the part

Disciples Hold Anniversary Congress

THE TWENTY-FIFTH congress of the Disciples of Christ, held in the University church of that denomination in Chicago, April 27-30, had, in the opinion of President A. W. Fortune, of Lexington, Ky., "the finest fellowship and program" in the history of this unusual forum. The only unfortunate aspect of the meeting was the limited attendance. The explanation appears to lie in the fear many Disciples have of anything carrying a Chicago label. In the hope of reaching more members of the denomination with the benefits of the organization, the new officers and executive committee have decided tentatively to make plans for three meetings of the congress next year, one in Dr. H. D. C. MacLachlan's church in Richmond, Va., another in Dr. J. J. Castleberry's church in Cincinnati, and the third in Dr. Burris Jenkins' church in Kansas City, Mo. Future programs may also be shortened from four to two days.

DENOMINATIONAL SELF-ANALYSIS

The dominant mood of the meeting was one of analysis of the character and purposes of the denomination, from which no aspect of its life escaped. The focus of interest, however, was on the problem of the policies of the denomination in respect of the promotion of the union of all Christians, historically the *raison d'être* of the denomination. The problem has unusual pertinency at this time in view of the likelihood that the continuation of the Association for the Promotion of Christian Unity as an official agency of the denomination will be an issue of conflict in the national convention at Oklahoma City next fall.

Stimulated by an outspoken address by Dr. Peter Ainslie, president of the Association, at the congress banquet held the second evening, and an address by Dr. Charles Clayton Morrison, editor of *The Christian Century*, during the following forenoon, the discussion of Christian union subsequently directed by Dr. Ainslie became the liveliest period of the meeting. Open membership in Disciples churches was urged alike by Dr. Ainslie and Dr. Morrison as the logical corollary of the present policy of an open pulpit and open communion table. The glorification of denominationalism through party colleges, party journals and unctuous expressions of party pride received Dr. Ainslie's anathema.

Counsel was sought by commissioners of the Association for the Promotion of

Christian Unity concerning the policy to be adopted in view of the attack in the denomination on the association which, it is believed, may result in the repudiation of this agency. The prevailing sentiment appeared to be that Dr. Ainslie should continue as president of the association, in spite of his expressed desire to retire from the office, and that the association should not voluntarily withdraw from relationship with the international convention.

TAYLOR ELECTED PRESIDENT

Dr. A. W. Taylor, of Indianapolis, elected president of the congress for next year, analyzed the reasons why the church has not and cannot lead in social reform, because of its nature as an institution, but why out of the church has come, usually through free-lance leadership, the creative ideas that have revolutionized the social order. Dr. Ernest F. Tittle, of the First Methodist church, Evanston, made another of the forceful addresses of the meeting, discussing, on the opening night, "The Spiritual Foundation of Peace."

The proximity of the congress to the university of Chicago, made it possible for the program makers to present several members of the faculty of that institution in discussions of exceptional intellectual content. Among those from the university who appeared were Dr. Edgar J. Goodspeed, author of an American translation of the New Testament; Dr. J. M. Powis Smith, who now is engaged in making an American translation of the Old Testament; Dr. Theodore G. Soares, Dr. John M. Coulter, and Dr. Gerald B. Smith. The variety of the program may be suggested by the appearance of Dr. Ozora Davis, president of Chicago Theological seminary, in a witty explanation of the mechanics of successful evangelistic preaching, at one hour, and of Dr. Von Ogden Vogt, author of "Art and Religion," in a chaste and lovely but none the less passionate indictment of the failure of the church in the art of worship, at another.

Thoughtful, carefully prepared and exploratory papers dealing with the attitude of the Disciples toward evangelism, the church, Christian doctrine, education and the Bible were prepared by Professor A. Leroy Huff, of Drake university, Dr. H. B. Robinson, of Culver Stockton college, Missouri, Dr. W. E. Garrison, of Disciples divinity house, Chicago, Dr. (Continued on page 617.)

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of their single body alone. Of this number 209,676 were received on profession of faith and baptism. Other gains of the southern Baptists for the year included 424 churches, 969 Sunday schools with 155,236 pupils, 907 church buildings, 187 pastors' homes. Local church property increased \$14,616,031 in value; giving to

local church purposes \$2,450,642, and giving to benevolences \$469,535.

Reorganize War Outlawry Committee

First signs of the national effort to secure the passage of the resolution calling for the international outlawry of war, now

being sponsored before the senate by Senator Borah, are to be seen in the reorganization of the American committee for the outlawry of war. The reorganized committee includes in its membership Salmon O. Levinson, chairman; Mrs. B. F. Langworthy, secretary; George Pick, treasurer; Prof. J. M. Artman, Mrs. A. G.

The South Begins to Turn the Corner of Racial Understanding

THE DAY OF THE LORD has not yet arrived in the south but a goodly section of southern opinion has found the right path toward a Christian solution of the vexing race question. That is the outstanding impression left with the visitor to the seventh conference of the Commission on Inter-racial Cooperation, which met in Atlanta, April 22-24. Previous conferences of these leaders of southern opinion of both races necessarily consisted largely of reports of increasing goodwill between the two races and discussions of how to increase that goodwill. The fruits of the commission's work and of the new attitude toward the race problem were manifest at the 1925 session.

ADVANCE IN EVERY STATE

Delegates from every southern state except Arkansas were present, with reports of state and local inter-racial commissions which were making progress in dealing with the race question in its various aspects. Texas reported on the way in which its several commissions throughout the state backed up the sheriff of Orange in his brave stand to protect a prisoner against local elements bent on staging a lynching—partly for vengeance and partly to "advertise the town" as the local editor put it—and how the law was enabled to take its course. Tennessee, which had been proud of its place on the no-lynching honor roll, reported how it had held a great protest meeting participated in by leading citizens six hours after Nashville had been disgraced by the lynching of a 15-year-old boy dragged from a hospital. The inter-racial commission bestirred itself in the search for the lynchers and reported how sheriffs had saved the lives of other prisoners against whom threats had been made. From other states came similar reports of community activity to halt the lawless taking of life.

Every state was able to report better schoolhouses, parks, nurseries, playgrounds for the Negro citizens. The local commissions frequently engineered these improvements but the conference reported increased recognition on the part of the whole community that such things were the right of the Negro citizens and taxpayers. From certain communities came reports of new school buildings and other improvements obtained by use of the Negroes' voting power in bond elections. Contrary to impression in some quarters the Negro does vote in many southern communities and often he has a balance of power as Atlanta and Louisville bond contests and a Savannah cleanup election demonstrated.

Alabama reported better paving and ex-

tension of fire protection to the Negro districts of the cities, with a consequent lowering of insurance rates. Rosenwald schools were secured for numerous communities throughout the south with the aid of local inter-racial commissions. (There are now 2617 of these modern schools built by cooperation of the Chicago philanthropist and the local community—many of them in black counties where lynchings have occurred with painful frequency in recent years.) The commissions have been successful in influencing various state legislatures to increase their appropriations for Negro institutions and to make provision for increased Negro personnel on state and local health and educational services. Efforts of local Ku Klux klans to place additional restrictions upon Negroes were frequently thwarted.

Numerous instances of gifts by white southerners to Negro colleges and schools, hospitals, or for Negro wards in hospitals, were reported. Many community chests in the south provide for Negro charities and, most interesting of all, include the local and, in a few instances, the general inter-racial commission in their distribution of funds. Justice in the courts is still difficult to obtain for Negroes in certain states but others reported a marked tendency to give the Negro fair consideration. This is especially true in the higher courts.

INFLUENCE OF NEWSPAPERS

Two of the most encouraging changes noted in the south were the improved treatment of Negroes in the news and editorial columns of the southern daily and weekly press and the increased interest in improvement in race relations on the part of southern students, both high school and college.

Dr. Monroe N. Work, Tuskegee's indefatigable collector of records on lynching, reported an increasing disposition on the part of the southern press to carry the annual report on the number of lynchings and threatened lynchings. Nearly all the states reported that the leading papers were handling crime news more carefully and toning down inflammatory headlines which in other years have had much to do with mob violence. Indeed there was complaint that actual lynchings were "played down" too much. Officials and alert citizens are occasionally astonished to learn months later that there had been a lynching in their own communities. But Mrs. Jessie Daniel Ames, director of the commission's work in Texas, expressed the sentiment of the conference when she said that the press was the most hopeful instrumentality for putting an end to lynching in the south. The rural press is

the last stronghold of the fire-eaters and the commission resolved to make a drive to enlighten the rural editors on the importance of cooperating in the movement to make this a lynchless land.

News of constructive activities of the Negro race and of individual Negroes receives increasing attention in both the urban and the rural press of the south. A deed of heroism by a Negro boy went the rounds of the papers. Both the periodicals and the text books of the south take increased notice of the historical and economic role of the Negro in the country and particularly in the south.

COLLEGES PROMOTE STUDY

Southern white colleges more and more offer courses in race relations. Both men and women students are showing interest in the race problem and trying to do their part in finding an intelligent solution. Under the leadership of the Young Men's and Young Women's Christian associations a dozen communities in which there are both white and Negro colleges have forums where students of the two races come together to discuss the race problem. Atlanta, which revived the Ku Klux Klan, has such a forum, which not only provides a meeting place for the two races but is participated in by both men and women students. Two brilliant young white college men, scions of the oldest and proudest families of Georgia, gave the commission its only tense moments when they precipitated a discussion on the advisability of the commission officially assuming the leadership of these student forums. There were both Negro and white delegates who favored the commission getting behind this movement but the more conservative members of the commission raised the objection that the commission had no means of controlling the forums and no right or desire to control them. There was a frank uneasiness lest the meeting of young people of both sexes and both races in communities where sentiment is still so inflammable might give rise to gossip which would jeopardize the entire program of the commission. It was agreed that the young people would continue to meet whether the commission approved of the meeting or not and the situation was met by adoption of a resolution "noting with interest and encouragement the progress of the forums" and hoping that they would be carefully supervised by the college authorities. The outside observer was deeply impressed with the change that is taking place in the south making possible such a frank discussion of the relations of white and Negro men and women.

(Continued on page 618)

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The Manuscript was read by a number of prominent business men and ministers and they believed that it contained so much valuable material that they have strongly urged publication.

But publishing costs are at present so high that this could not be undertaken without sufficient advance orders to guarantee the sale of a fairly large edition. It was therefore decided to invite advance subscriptions at special discounts, in order to keep the price of the book low. Already a large number of orders have been booked. Others are invited. Those who are interested in liberal religious thought and desire to extend the Modernist movement along constructive lines are asked to send for a prospectus of this new book. Send a card giving name and address to

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Chicago Churches Show Large Growth

Of the 910 Protestant churches in Chicago, 627 reported last year 32,946 additions to their membership. Of this num-

ber, about 60 per cent came in on profession of faith. The Lutherans showed an increase in membership of 15,912, with Methodists reporting gains of 3,806; Presbyterians of 3,528; Episcopalians of 3,411; Baptists of 1,268; Congregationalists of 1,830, and Disciples of 965.

Ohio Legislature Passes Bible Reading Bill

With several different kinds of political understandings charged, the senate of Ohio passed the Buchanan bill just before adjourning on April 24. The bill, which requires the reading of ten verses from

Japanese Ambassador Decries War Talk

SOME INDICATION of the enlarging part that the churches are taking in the promotion of international understanding was given in New York city on April 25 when the Ambassador Matsudaira, the new representative of Japan at Washington, came to a dinner given by the commission on international justice and goodwill of the Federal Council of Churches to make his first public plea for better relations between the United States and his country. Mr. Matsudaira made plain his belief that recent acts by Japan showed her determination to follow a peaceful course, and that the warnings of approaching trouble were largely the work of deliberate mischief-makers.

NO SECRET RUSSIAN PACT

"It has been charged recently that certain clauses in the new Russo-Japanese treaty transgressed the principle of the open door in Russia," the ambassador said to the church representatives. "This is certainly a far-fetched interpretation, and I was very glad to observe, during the last week, that a fair interpretation was made by Americans themselves. There is another point in connection with this treaty about which apprehensions appear to be entertained. The report is circulated in the press from time to time that Russia and Japan have concluded a secret agreement of a more or less militaristic character. Secret diplomacy, gentlemen, is a thing of the past. It is an idea repugnant to the spirit of the treaties made at the Washington conference, to which we are party. I am happy to be able to assure you that Japan has no secret treaty or agreement with Russia or with any other country."

"Japan today is deeply permeated with the desire to live in peace with all the nations of the world. She is determined to be fair and above board in all her international dealings; and she is ready to adjust her own affairs in such a manner that they will be in keeping with the demands of the times and the progress of the world. It was in pursuance of this policy that we took part most gladly in that memorable conference on limitation of armaments; and, as you all know, Japan, like the United States and Great Britain, completed the scrapping program within the time prescribed by the naval treaty. With the sinking of the battleship *Tosa* on February 9 of this year, Japan has scrapped fifteen capital ships

doomed by the Washington treaty. If there were any basis whatever for the idea so often noised about that there is danger of war between us, this would not have been done by us, nor would you have similarly scrapped scores of millions of dollars of fighting vessels.

"We have withdrawn our garrisons from China; we have restored Shantung to China; we have pursued and still intend to pursue the attitude of non-interference concerning the internal affairs of China. We are doing all that lies in our power to observe both the letter and spirit of the Washington pacts in all our dealings with other nations.

"I am glad to be able to tell you that Japan is doing her utmost to be fair and conciliatory in all her dealings with this country. The amendment of the law of nationality, effected last year, and the enactment of the law of foreign ownership of land, this year, are instances which may well be regarded as manifestations of that attitude. Formerly a Japanese born in this country, while acquiring American nationality by reason of birth, acquired Japanese nationality at the same time. By the new legislation a Japanese child born in this country shall not acquire Japanese nationality unless, within fourteen days after its birth, a special application is made for retention of Japanese nationality. A Japanese who has retained Japanese nationality as a result of such special application may, according to the new law, relinquish Japanese nationality at will, even after reaching the age of seventeen, if he shall have acquired the nationality of a foreign country and has a domicile there.

WAR IMPOSSIBLE

"Last but not least, let me refer to the talk of war between our two countries. It has given me surprise to find such talk being repeated from time to time in the United States, and more especially to learn that there are even some Europeans who take pains to come over to this country and indulge in such speculations. It is quite obvious that there are no issues between the United States and Japan awaiting settlement by force of arms; and it can be said further that as far as can be seen into the future no situation will arise which cannot be adjusted by ordinary and friendly diplomacy. War between our two countries is a matter of physical impossibility, and we are destined to live in peace for all time."

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the Bible in the opening exercises in every schoolroom and the learning of the ten commandments by all school children, now goes to Gov. Donahey for final action. If the governor vetoes the bill, it will be dead until the legislature convenes again in 1926.

Bible Distribution Grows in China

The circulation of the Bible, either in whole or in part, reached new high levels in China last year. The annual report of the branch of the American Bible society, presented in the form of a diary, closes with this summary: "The total circulation by our agency this year is 2,551,831—an increase of 28,814 over last year. Of these, 22,152 were Bibles, and 50,304 were Testaments. This is also the largest number of Bibles we have sold in any one year. Were we to add the figures of the other two Bible societies we would find that over 60,000 Bibles have been sold and a total of almost 9,500,000 scriptures. This does not take into account the many sales of the tract societies, Baptist publication society, and other organizations that circulate the scriptures in pamphlets, study books and otherwise."

Detroit Has Finest Negro Y. M. C. A.

What is said to be the finest of all Y. M. C. A. buildings for Negroes was recently dedicated in Detroit. The migrations of Negroes has brought the colored population of that industrial city up to 60,000. At a cost of \$500,000 an associa-

tion building has been provided which offers swimming-pool, gymnasium, social rooms, club rooms, dining room, dormitory, and classrooms for educational classes. Seven other "Y" buildings, to be erected at a cost of \$5,000,000, are now projected in the same city.

Chaplains Hold Rank as Sign Of Religious Standing

Fifteen chaplains of the reserve corps, with 13 others in the regular army, meeting recently in Washington drew up a long document on "The relation of chaplains to the national security." In this statement of the case for the chaplaincy as at present constituted it was said: "Those who have not had the privilege of serving soldiers as a soldier, and with military honor accorded because of one's sacred profession, find it difficult to appreciate rightly the effect of commissioned rank and its insignia in religious work in a military organization. It is imagined that rank, or at least the outward indication of it, is an obstacle to close fellowship. The experience of this group of chaplains is precisely the contrary. Rank is only the military method of conveying that dignity and respect which attach inevitably to the man of God, if indeed he be a man of God."

Lay Cornerstone for Divinity Chapel

First in the series of new buildings to be erected by the university of Chicago is the Joseph Bond chapel of the divinity school. The cornerstone for the new

structure was laid on April 30, with officers and faculty of the university and of the divinity school participating in the exercises.

Religion Full of Dynamite, Says Radio Chief

New York newspapers gave considerable attention recently to a statement by Dr. Charles F. Potter, pastor of West Side Unitarian church in that city, that the Unitarians had not received a square deal from the radio broadcasting stations. Dr. Potter compared the treatment accorded the centenary celebrations of American Unitarianism by the radio stations with that of the newspapers, and said, "We have not received an even break. We have taken the matter up time and again. We usually get an indefinite statement in reply to requests to broadcast, but in the end we find that we are not included in the program." Mr. Charles B. Popeno, in charge of the programs sent from station WJZ, denied the charge of discrimination, but said, "Religion and politics are two things that are full of dynamite and we are trying our best to be fair to all parties."

This Week's Heretics

The Presbyterian, fundamentalist weekly of that denomination, is too much concerned with the recent conference of students from Presbyterian colleges, reported in The Christian Century of April 23, to bother with individual heretics in its latest issue. It says the students were

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BY JOHN L. LOBINGIER

Mr. Lobingier sees in the development of an attitude of world-friendship a problem in education with which the church school is pre-eminently fitted to deal. He has indicated how the church school may serve most effectively the causes of world peace, Christian missions, and social service through the use of the project principle. Detailed records of friendship projects actually carried out in a church school make the book helpful and suggestive to the church school teacher.

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"inexperienced, immature, partially educated," and it adds, "The presumption and conceit of these young people from the colleges outstrips everything which we have ever heard or read." The fact that the conference was held is cause for another attack on the Presbyterian board of Christian education, and particularly on Dr. James E. Clarke, one of its secretaries. Opposed to the verdict of the Presbyterian is that of the Continent that "it is of great advantage to the church to have such devoted young people face the great issues of the day in such a spirit of honesty and candor."

Dr. Erdman Honored by Home Presbytery

Coming hard on the heels of his exclusion from the office of student adviser at Princeton Theological seminary, Dr. Charles R. Erdman, professor of practical theology in that school, has been sig-

nally honored by the New Brunswick presbytery, of which he is a member. On one day the presbytery elected him, by acclamation, as its moderator; elected him at the head of its ministerial delegation to the Presbyterian general assembly, and endorsed him as a candidate for the moderatorship in that assembly. It will be remembered that Dr. Erdman was defeated by Dr. C. E. Macartney by the narrow margin of 18 votes last year.

Syrian Archbishop Acts for Episcopal Bishop

When Bishop Burgess, of the Episcopal diocese of Long Island, N. Y., fell ill, arrangements had to be made for carrying on his duties. Among the ecclesiasts who came to the help of the sick bishop was Archbishop Germanos, in charge of the Syrian churches in this country. Archbishop Germanos, who speaks no English, confirmed classes in St. Mary's

Students Enter the Pacific Arena

WHILE the combined military and naval forces of the United States waged sham battles in Pacific waters, as against a not altogether indefinite foe, students from nearly every country in the Pacific basin were meeting from April 24 to 26 at the university of Chicago in an effort to find solutions for the international problems of this area. Surrounded by the atmosphere and trappings of a diplomatic parley, one of Mahatma Gandhi's biographers, the son of a czarist general, a Rhodes scholar, Americans who have gone on missions abroad, and other commissioners—forty-six in all—sat representing Bolivia, Canada, Chili, China, India, Japan, Mexico, New Zealand, Korea, Russia, the Philippines, and the United States. All the delegates were chosen from the student bodies of colleges and universities in Illinois.

MAIN TOPIC

This conference, sponsored by the state and local Young Men's Christian associations, had for its theme the question, "How can we promote the peace of the Pan-Pacific basin?" Dr. Charles D. Hurrey, formerly traveling secretary of the World Student Christian federation, acted as chairman. Commercial expansion and exploitation were the center of the most stormy debates, although problems of immigration and disarmament also received much attention. Commissioners from India and the Philippines saw to it that the question of self-determination was not forgotten.

The views of the conference participants—as expressed in the reports of various committees, the expressions of national delegations, and the findings adopted at the close—were entirely censorious of commercial exploitation and political imperialism, and favored self-determination in the matter of government.

With regard to China, it was advocated that extraterritoriality and foreign concessions be withdrawn, and that foreign troops be immediately removed. A minority would have the removal of foreign military forces await the establishment of more stable political conditions. The pol-

icy of an "open door" to China was condemned almost unanimously, both in principle and in its present distorted practice by which certain areas are opened to one country and closed to another. It was felt that this matter, as well as the fixing of the Chinese tariff, should be determined by China rather than by a concert of outside powers.

IMMIGRATION ISSUE

The opinion of the commissioners was that immigration should be considered as an international problem, rather than as a domestic affair. The findings recommend that until the western peoples are able to free themselves from racial prejudice, immigration from eastern countries should be limited, but that this be done by mutual agreement, not by offensive legislation. The American delegation supported those from the orient in recommending that Asiatic immigration be placed on a quota basis, and that laws discriminating against orientals in matters of citizenship and land ownership be abolished. One of the special committees advocated birth control as a partial relief for Japanese over-population.

The building of the Singapore base by Great Britain, and the Hawaiian maneuvers by the United States, were severely and unanimously condemned. Similar censure was accorded to compulsory military service, and to all military training in schools and colleges. Believing the work of the Washington conference inadequate, the students recommended the calling of another conference to consider further reduction and limitation of naval forces, and also the questions of disarming military and air forces.

No action was taken on the league of nations, except to approve its purpose, but the United States was advised to join the world court. There was throughout the conference an atmosphere of cordiality and goodwill, and a belief that the problems of the Pacific can be settled by discussion without resort to war. It was recommended that further student gatherings of this type be held.

WAYNE GARD.

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church and the church of the Holy Trinity, both in Brooklyn.

Church Advertising Again To Be Discussed

As a part of the annual convention of the associated advertising clubs of the world, in session at Houston, Tex., May 14, there will be a program conducted by the church advertising department. The program will be presided over, as usual, by Dr. C. F. Reisner, of New York city, and will contain speeches by several persons who have figured in previous programs of the same kind.

Do Your Daily Dozen; Then Pray

The Chicago Y. M. C. A. is following the example of the association in Boston in broadcasting morning prayers. A year and a half ago the Chicago "Y" began to send out morning setting up exercises via radio. These have proved immensely popular. Now it is enlisting the pastors of Chicago, with the aid of the federation of churches, to follow the gymnastics with a family altar service.

President Invited to Open Congregational Council

When the national council of Congregational churches convenes in Washington, D. C., next October, President Coolidge, as honorary moderator, will have the opportunity of delivering the opening address. Mr. Coolidge is said to be the first national executive who has been the official honorary head of an American de-

nomination. It is rumored that the President's pastor, Dr. Jason Noble Pierce, will be one of the candidates to succeed Dr. Rockwell H. Potter as moderator of the council.

Anglo-Catholic Paper Attacks Stockholm Conference

The Church Times, weekly organ of the Anglo-Catholic wing of the church of England, is out with a bitter attack on the conference on Christian life and work to be held at Stockholm this summer. The paper regards the conference as an attempt to cement the anti-Roman forces of the world. It takes particular umbrage at the position of Rev. Thomas Nightingale, secretary of the national council of free churches in England, as British secretary for the Stockholm gathering. Dr. Nightingale took a prominent part in the recent mass meeting in London in affirmation of the principles of the Reformation.

Form College Fraternity On Religious Basis

Students from Iowa state college, Pennsylvania state college, the university of South Dakota and the university of Nebraska met at Lincoln early in April and formed a new national college fraternity to be known as Phi Tau Theta. It is said that the fraternity will seek to follow the purpose originally held by the Holy club of Oxford, in which the Wesley brothers and George Whitefield were members. The four announced purposes are: To seek the highest New Testament stand-

ard of living, to take Jesus as the divine guide and perfect example, to seek the will of the Father and to do it, and to seek to realize the kingdom of heaven here and now.

Episcopal Cathedral Holds Open Communion

Trinity Episcopal cathedral, Phoenix, Ariz., has invited all who will to participate in its communion services. Its bulletin says: "We hope that all adults who have the desire to approach the Lord's table this Easter tide will do so without further invitation. While we could hope that all were confirmed, yet we do welcome anyone to come to holy communion who has the desire to do so. As the beauty and value of the sacrament of holy communion comes to mean more to you, you will be asking for confirmation of your own accord."

Many Leaders to Join in Unitarian Centenary

Dr. S. Parkes Cadman, president of the Federal Council of Churches, Dr. Rockwell Harmon Potter, moderator of the national council of the Congregational churches, and many other religious and political leaders are to have part in the celebration of the centenary of the American Unitarian association, to be held in Boston next week. Senator William E. Borah, Governor Alvan T. Fuller, of Massachusetts, and Mayor James M. Curley of Boston are on the program. Others are Dr. Charles W. Eliot, president emeritus of Harvard; Dr. Abram Simon, presi-

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dent of the central conference of American rabbis; Dr. John S. Lowe, general superintendent of the Universalist general convention; Dr. Willard L. Sperry, dean of the theological school in Harvard university; Dr. Ambrose W. Vernon, of Dartmouth college; Dr. James E. Gregg, principal of Hampton institute; Thomas Mott Osborne, chairman of the executive committee of the national society for penal information. Nineteen other denominational agencies and societies will join with the American Unitarian association to observe the anniversary of the organization of the association of free churches on May 25, 1925. Among the visitors from overseas will be Rev. Nicholas Jozan, suffragan bishop of the Unitarian churches in Hungary; Dr. George Boros, suffragan bishop of the Unitarian churches in Transylvania; and Hon. Hugh R. Rathbone, president of the British and Foreign Unitarian association.

Calls for Strictness in Licensing Psychoanalysts

Dr. Charles F. Potter, of the West Side Unitarian church, New York city, has stirred up considerable discussion in that city by his attack on the fakers who pose as reputable psychoanalysts and prey upon the credulous. Dr. Potter advocates a searching examination, leading to a regular licensing, of all persons practicing in these fields. His suggestions have been amplified and given wide publicity by the New York World.

Catholic Missions Have Heavy Death Rate

If the figures are correctly given by Father Gemelli, rector of the Catholic university of Milan, when speaking recently in the medical section of the missionary exhibition now being held at the Vatican, Rome, the Roman Catholic church suffers appalling losses in its foreign missions. Father Gemelli said that one-third of the missionaries sent to uncivilized lands die within the first year after their arrival. Another third die within five years. The remaining third is left to carry the brunt of the pioneer work.

Lakeside Announces Summer Headliners

Lakeside, famous Ohio summer conference resort near Sandusky, announces that among those who will take part in the coming season's program will be Dr. John A. Hutton, of London; Dr. Charles Clayton Morrison, of Chicago; Albert Edward Wiggam, author of "The Decalogue of Science"; Dr. Frederick F. Shannon, of Chicago; Kirby Page, author of "The Abolition of War"; Dr. Edward A.

Steiner, of Grinnell, Ia.; Judge Florence Allen, of the Ohio supreme court; Mr. J. Langdon-Davies, of London; Bishops Henderson and Nicholson, of the Methodist church; Bishop Mouzon, of the southern Methodist church; Bishop Bell, of the United Brethren church; Dr. Edward I. Bosworth, of Oberlin; S. D. Gordon; Sam Small; Dr. S. W. Hughes, of Lon-

don; Dr. Henry Howard, of Australia, and others. The season runs from July 1 to Sept. 1.

Catholic Priest Blesses Seeds

A ceremony not often seen in the churches of America took place recently in West Union, Ia., when Father H. F. Sam Small; Dr. S. W. Hughes, of Lon-

Dr. A. B. Philputt, Disciple Leader, Dead

DR. ALLEN BEARDEN PHILPUTT, pastor of the Central Christian church, of Indianapolis, and recognized dean of the Protestant ministers of that city, died April 19. Dr. Philputt would have been 69 years old this month and would have celebrated his 27th year in the Indianapolis pulpit. His death came as an after-consequence of an attack of influenza last year from which he never recovered.

Born in Tennessee in 1856, Dr. Philputt came to Indiana with his parents in 1867 and in 1876 entered Indiana university. Having determined to be a Christian minister, he preached in rural churches near the university until his graduation in 1880 and immediately thereafter accepted the pastorate of the Bloomington, Ind., Christian church. Following seven years in this pastorate, during which he was also an instructor in the department of Greek and Latin in the university, Dr. Philputt spent a year in Harvard university as a student of philology. He then was asked to become a professor of classical languages in Indiana university but declined, accepting instead the pastorate of First Christian church in Philadelphia. He went from this pastorate to Indianapolis in May, 1898. While in Philadelphia he studied in the Episcopal Divinity school.

Temple university, of Philadelphia, honored Dr. Philputt with the degree of doctor of divinity in 1896. Drake university conferred the LL.D. degree in 1900. Dr. Philputt was a charter member of the Indiana university chapter of Phi Beta Kappa, a member of the Indianapolis Literary club, the alumni council of Indiana university, and, at various times, of the executive boards of the missionary agencies of the Disciples of Christ. He was a trustee of the United Society of Christian Endeavor for many years and a member of the board of directors of Butler college, Indianapolis.

Funeral services were held April 22, both in Indianapolis and in Bloomington, where the burial took place. Samuel Ashby, president of the board of officers of the Central Christian church, presided

at the services in Indianapolis. James H. Lowry, an elder, read an historical sketch. Memorial addresses were made by Dr. William Lowe Bryan, president of Indiana university; Dr. Robert J. Aley, president of Butler college; Dr. Matthias L. Haines, pastor emeritus of the First Presbyterian church of Indianapolis; and Dr. Charles H. Winders, pastor of the Northwood Christian church of Indianapolis and former secretary of the Indianapolis church federation.

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Roney, of the Roman Catholic church, blessed the farm seeds to be planted by his parishioners. Among the prayers used was this: "We beseech Thee, O Lord, and we pray that Thou wouldst vouchsafe to bless these seeds, to cherish them with warmth of gentle breezes, to make them germinate with heavenly dew, and bring them safely to the fullest ripeness for the benefit of our souls and bodies. Amen."

Dates of Coming Religious Events

A study of the calendar shows the following scheduled denominational and interdenominational gatherings: United Brethren in Christ, quadrennial session, Buffalo, May 14; General eldership of the Churches of God, centennial celebration, Harrisburg, Pa., May 20-25; Presbyterian church in the United States, general assembly, Lexington, Ky., May 21; Presbyterian church in the United States of America, general assembly, Columbus, O., May 21; United Presbyterian church, general assembly, Topeka, Kan., May 27-June 3; International Missionary union, annual conference, Clifton Springs, N. Y., June 3-7; Reformed church in America, general synod, Asbury Park, N. J., June 4; National conference of social work, Denver, June 10-17; Conference on national evangelistic program, Federal Council of Churches, Northfield, Mass., June 16-18; Association of executive secretaries of local councils of churches, Northfield, Mass., June 16-18; Moravian church, synod of northern province, Bethlehem, Pa., June 17; Northern Baptist convention, Seattle, Wash., June 28-July 5; Alliance of Reformed churches holding the Presbyterian system, Cardiff, Wales, June 23-July 2. United society of Christian Endeavor, international convention, Portland, Ore., July 4-9; Evangelical Women's union, national convention,

DISCIPLES HOLD CONGRESS

(Continued from page 610.)

Harry E. Pritchard, secretary of the board of education, and Dr. George E. Moore, of Eureka college. The paper of the Rev. C. E. Lemmon, of St. Louis, on the development of organizations among the Disciples, in which he attempted a defense of the national convention as a bicameral body, drew the fire of discussion concerning the shortcomings of the present denominational mass convention dominated by a star chamber committee on recommendations.

In addition to Dr. Taylor, other officers of the congress for the coming year are, Rev. Homer Carpenter, Chattanooga, Tenn., first vice-president; Dr. George W. Brown, dean of the college of Missions, Indianapolis, second vice-president; W. E. M. Hackleman, Indianapolis, secretary-treasurer. Members of the new executive committee are: Mrs. J. J. Castleberry, Cincinnati; Dr. Edward Scribner Ames, Chicago; Dr. A. W. Fortune, Lexington, Ky.; Dr. George Campbell, St. Louis; Rev. Earl Griggs, Detroit; Mrs. A. R. Strang, Cleveland, and Rev. Levi Batman, Youngstown, O.

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There is no obligation on your part involved in this request.

Cleveland, July 14-17; Universal Christian conference on life and work, Stockholm, Sweden, Aug. 11-31; Seventh Day Baptist churches, general conference, Salem, W. Va., Aug. 18-23; National Baptist convention, Baltimore, Sept. 8-

INTER-RACIAL CONFERENCE

(Continued from page 611.)

Christian men and women predominated at the meeting of the commission and take a leading part in the work of the commission throughout the south but, as Dr. M. Ashby Jones, the distinguished Atlanta Baptist clergyman who is chairman of the commission, put it, "The sad part of this great movement is that the leadership is not assumed by the church and state." Clark Foreman had informed the commission that only two Augusta white clergymen were in favor of meeting with the Augusta Negro clergymen. In general the clergymen were among the last to join in the inter-racial work, this young southerner declared. Dr. Jones asked indulgence for his brethren. "We are so concerned with salvation of the individual here in the south that most of us never get round to thinking socially," said this son of General Robert E. Lee's chaplain.

Among the well-known churchmen participating in the conference were: Bishop James Cannon, Jr., of the Southern Methodist church; Bishop R. E. Jones, of the Methodist church; Bishop George C. Clement, of the African Methodist Zion church; A. M. Townsend, of the national Baptist convention; Bishop R. C. Ransom, of the African Methodist church; R. H. King, P. C. Dix, Thomas Johnson, and other Y. M. C. A. executives, and Dr. A. F. Smith, editor of the Christian Advocate of the Southern Methodist church.

AFRICA STUDYING EFFORT

Leading teachers of sociology in southern universities, officers of women's clubs and women's church organizations, a railway executive, business men, attorneys—such was the make-up of the commission. There were two fraternal delegates from the society of Friends who were warmly welcomed, as was a Scottish missionary in Africa who came to see how the south was meeting its race problem. Africa, by the way, has sent a number of visitors to study the commission's work and the principles worked out by the commission are being applied in that continent.

One of the most interesting suggestions formulated at the meeting was a proposal

for an annual award for the most distinguished service in the field of race relations. The commission is considering plans for making such an award which will take a place alongside the annual recognition of services in promoting international peace. It is also proposed to evolve a plan for giving public recognition to sheriffs who by their courage and intelligence avert lynchings. The local law enforcement officer is the key person in preventing lawlessness, it was pointed out, and those officers who do their duty need to have the support of the rest of the community. Many of them risk their political futures when they defy mobs.

There is much work ahead of these pioneers in the promotion of interracial goodwill and cooperation but this observer for one is convinced that they are on the right track. The outstanding characteristic of the present movement, as expressed by Mary McLeod Bethune, president of the national federation of Negro club women, is that it is whites and Negroes working together for a better south and a better land—not whites working for Negroes, as has been the case in other movements. With such spirit as that manifest at the Atlanta conference great things are possible. CARROLL BINDER.

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council, Washington, D. C., Oct. 20-28; World Alliance for International Friendship through the churches, annual meeting, Detroit, Mich., Nov. 10-12.

Conflicting Memorials for Presbyterian Assembly

While the presbytery of Chester, Pa., has given official recognition to the proposal of the most intransigent fundamentalists by memorializing the approaching Presbyterian general assembly to excise the presbytery of New York from the denomination, the presbytery under attack has raised an issue of its own. It has asked the general assembly to rule on the right of presbyteries to determine whether or not ministerial candidates have met the requirements of the church for ordination. An impressive list of precedents is cited in support of the conten-

tion that each presbytery has the constitutional right to determine what is and what is not a fulfilment of the requirements. Either memorial is likely to give the assembly a stormy session.

BOOKS RECEIVED

Prayer and Missions, by Helen Barrett Montgomery. Central Committee on United Study of Foreign Missions, 75c.
Brave Adventurers, by Katharine S. Cronk. Central Committee on United Study of Foreign Missions, 75c.
Great University Memorials, Univ. of Chicago Press, \$3.00.

Handbook—Bibliography on Foreign Language Groups, Compiled by Amy B. Greene and Frederick A. Gould.—Missionary Education Movement, \$1.50.

The Spell of Algeria and Tunisia, by Francis Miltoun. L. C. Page, \$3.75.
The Cobweb, by Margaretta Tuttle. Little, Brown, \$2.00.
The Mystery—Religions and Christianity, by S. Angus. Scribners, \$3.50.
Two Y Men, by Nolan Rice Best. Association Press, \$1.25.
Seeing America for Christ, by Arthur Henry Limouze. Presbyterian Bd. of Pub., \$1.75.
Poets of America, by Clement Wood. Dutton, \$3.00.
Spiritual Radio, by Archbishop Du Vernet. Soc. of the Nazarene, 50c.

Two Best Books on Sex

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A discussion of sex questions from a Christian point of view, with an appendix on "Some of the Physiological Facts." Dr. Gray has had unique opportunities for studying this subject by his experiences with the army and among young men and women throughout the country. He writes with great understanding and sympathy. Contents: Knowing the Facts; Contraception; Love, Falling in Love and Getting Engaged; Our Moral Standards; A Man's Struggle; Prostitution, a Chapter for Men; A Girl's Early Days; Involuntary Celibacy; The Art of Being Married; Unhappy Marriages; The Influence of Social Conditions; Forgetting the Things Which are Behind (Price, \$1.50).

Sex and Common Sense

By A. MAUDE ROYDEN

Prof. J. Arthur Thompson, author of "The Outline of Science," says of this book: "It is notably difficult to speak wisely about sex, and the better counsel is often silence. But Miss Royden's book is the exception that proves the rule. She has spoken because the situation demands it, because she had to; and she has spoken with wisdom and without fear and trembling. There is no pessimism nor optimism in these pages, only courageous and solvent moralism. . . . What is most striking throughout the book is the continual insistence on the difference between outward and inward morality. (\$2.50.)

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A FAVORABLE sign of the times, religiously, is the appearance, within a few recent months, of several excellent books dealing with the subject of God. We have selected as the three best the following:

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(\$2.00)

Can We Find God?

By Arthur B. Patten

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(The study of these books will strengthen)
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The New Decalogue of Science

by Albert Edward Wiggam, was selected by the Atlantic Monthly as one of the *Important Volumes* of the year 1923-4!

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Dr. Wiggam has another book, even more vital and interesting, just from the press? The title of the new book is

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Science and Religion

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"Every one feels the need of coming to some clear conclusion in regard to the relations between science and religion—two activities or expressions of the developing spirit of man which count practically for more than any others. The long-drawn-out discussion testifies to man's deep desire to reach a unified outlook. He wishes to be consistent, to see life whole, religiously and aesthetically and philosophically, as well as scientifically. Mr. A. D. White's 'History of the Warfare Between Science and Theology' has passed through at least fifteen editions, and that people should continue to be interested in a serious discussion of this kind is no bad sign. Yet it may be doubted if the prolonged and wide-spread interest is all to the good. The religious mind becomes involved in polemical argument when it might be better employed studying a little science at first hand; and the scientific man sharpens his dialectic weapons when he might be better occupied in religious discipline. There is apt to be a wastage of time and energy, a distraction from problems which are more real."

That Professor Thomson starts off his new book with this sense of the peril of such discussions as have been going on for years between the "champions" of religion on the one hand and the protagonists of science on the other, is indeed an encouraging sign. And he continues:

"The aim of this introductory chapter is to show that *an opposition between scientific description and religious interpretation is fundamentally a false antithesis.* The aims and moods are different, and there is no justification for what has been called 'warfare' or 'conflict.' Disputes may be ended by accepting the arbitration of a frontier commission. *We must learn to render unto Science the tribute that is its due; and to God the things that are His.*"

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There are also valuable appendices and a useful bibliography.

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